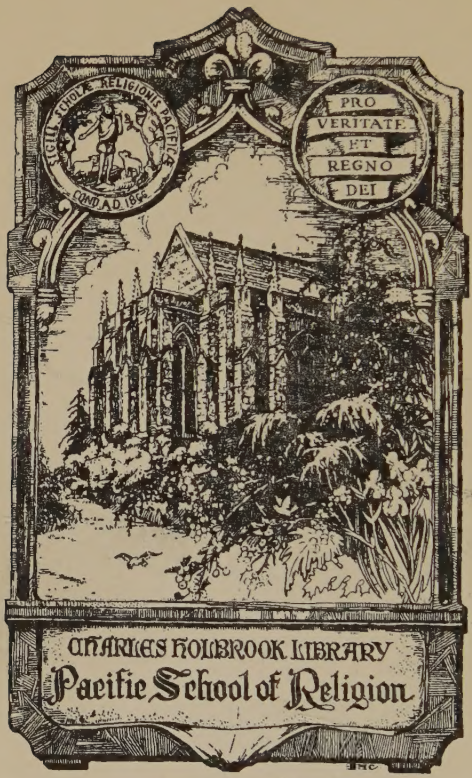
THAT THEY MAY BE ONE

MRS. F. C. STEPHENSON and SARA VANCE



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A PICNIC IN STANLEY PARK OF THE CHINESE MISSION, VICTORIA, B.C.

Stephenson, Mrs. Frederick Clarke

That They May Be One

An introduction to the study of the work of the Board of Home Missions of the United Church of Canada

by

MRS. F. C. STEPHENSON AND SARA VANCE

Issued for the Board of Home Missions of the United Church of Canada, by the Committee on Literature, General Publicity and Missionary Education of the United Church of Canada

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THAT THEY MAY BE ONE
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FOREWORD

The Board of Home Missions is delighted that the young people of our church are, during the coming months, to devote themselves to a study of the work of the United Church throughout the Dominion. There is no greater and no more fascinating Home Mission task than we have in Canada : and it is only the simple truth to say that no church is doing more than ours to help solve our national problems. It is very necessary that the younger generation of our land should learn of the history, traditions and culture of some of the sixty-eight different nationalities now represented in our Canadian population. On the athletic field, in social circles, in school, college, business and church life, the youth of Anglo-Saxon and non-Anglo-Saxon parentage are meeting, playing, working and worshipping together. This is the hope of the future. When they come to understand and trust each other, our racial prejudices will disappear, and the day of real Canadian unity will begin to dawn.

This book "*That They May Be One*" will serve as a fine introduction to our New Canadians. The authors have gathered together much very valuable information from many reliable sources, and have added useful and original suggestions showing how the material in the thirteen chapters may be used to make young peoples gatherings bright and helpful.

It will be surprising if, at the end of the season's study, there will not be a very great number so interested that they will desire to know much more of their neighbors and fellow Canadians from other lands.

Besides this, the discussions which these chapters will provoke, ought to challenge many a young Christian

to dedicate his or her life to the service of the Master and our country, in some needy school, hospital, mission home, or church, in the strategic newer centres of the Dominion, where our United Church is seeing to extend Christ's Kingdom.

R. B. COCHRANE.

INTRODUCTION

That They May Be One has been written to assist in understanding the magnitude and urgency of the work under the Board of Home Missions of the United Church of Canada. One is impressed by the many different peoples among whom the Church is carrying on work, the variety of the work including evangelistic, educational, medical, and social service, the confidence and friendships established, the steady growth of the Kingdom, and, above all, the appeal made for the ever-extending fields.

That They May Be One provides a study for use in Young People's Societies, at Missionary Institutes and Summer Schools, in Discussion Groups, and in "The Dozen Club Missionary Reading Campaigns".

The Outline Programmes (see pages 210-221) provide suggestions for leaders of meetings and discussion groups.

To Dr. Colin G. Young we are indebted for reading the manuscript and verifying the information therein, and also for securing the several articles contained in Chapter XIII.

We are under obligation to Mrs. Mary Jeffrey Faulds for her vivid dramatization of the life of John McDougall, pioneer missionary and statesman. The book is rich in material from which other plays and sketches may be produced.

We are indebted to the National Council of the Young Women's Christian Association of Canada for permission to use excerpts from "Our Canadian Mosaic" by Kate A. Foster, which appear on pages 206, 207, 208, 209 of *That They May Be One.*

To aid in awakening interest in and to provide an introduction to this study of Home Missions, a sketch, "Welcoming World Friends", has been prepared. For further and more detailed study of our Home Missions, as introduced in *That They May Be One*, see list of books on page 222.

Other books are in course of publication. It is the purpose of the Board of Home Missions and the Young People's Missionary Education Department to provide literature on every phase of the Home Missions of the United Church with the expectation that the books will be widely circulated, read and studied throughout the whole Church.

F. C. STEPHENSON.

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Chapter I

OUR WORK WITH CHINESE IN CANADA

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Perhaps you will ask when the first Chinese came to Canada and why they came? To answer these questions we must go back about seventy years when gold was discovered in California. Men eager for gold and adventure rushed to the gold diggings; among others, many Chinese came from Canton, for news of the abundance of gold had travelled across the Pacific. A few years later when gold was discovered in British Columbia, Chinese and Whites came from California to share in the golden treasure to be found in the sands of the Fraser River and the Cariboo gold fields. These Chinese from California were the first to enter Canada.

In the building of the Canadian Pacific Railroad laborers were scarce, while the contract called for the completion of the road at a certain time. Two thousand Chinese were brought from Canton in sailing vessels and with their help Canada's first transcontinental railway was completed six years before the specified time. It at once became a missionary highway.

The Chinese who came during the gold rush and those brought in for railroad building were a challenge and opportunity to the Christian people of British Columbia. These Orientals had much in them to admire. They possessed the spirit of untiring industry; they were not afraid of any kind of hard work; they were peace loving. Strangers in a strange land, unable to speak English, they

congregated in a district which they made so much like their old surroundings in Canton that it became a bit of China transplanted in Canada.

They brought their gods and incense and opium. They had been accustomed to gamble in their homeland and continued it in the new. Women and girls in China were sold into slavery, why not in Canada? From one hundred to two hundred were brought over every year to be sold into lives of shame; and the purchasers were not all Chinese. The teachings of Confucius and the worship of Buddha with its many gods, were their highest standards. The life after death made heavy demands; friends and relatives in the spirit land must be supplied with spirit comforts, and money was squandered in providing light, food and money.

Possibly some had heard the gospel in Canton, but none who came to Canada were Christians. These Orientals needed the gospel, they were "a foreign mission field" in Canada. Where were workers to be found?

In 1859 the Methodist Church had sent its first missionaries to the white people of British Columbia, they soon discovered that the Chinese were establishing pagan customs and a debasing standard of living. Every missionary had more than he could do, yet something must be done for the Chinese! Miss Woodman, a sister of one of the missionaries, began a night school in New Westminster; others volunteered to help her teach. In this simple way the work among Chinese in Canada was begun.

At every mission centre groups were taught English, to read the Bible, and were instructed in Christian

truths. These strangers found friends in their volunteer teachers.

While on a business trip to Victoria, in 1873, the Hon. W.E. Sanford of Hamilton, Ontario, was appalled at conditions among the Chinese and offered $400 a year with which to pay for a missionary teacher. This gift was continued for some time.

In 1884 Mr. Vrooman, the son of a missionary in China, came from California to Victoria to spend a few weeks. He could speak Cantonese and was able to meet the Chinese in a friendly way. When he saw the conditions under which they were living, he decided something must be done at once and went for help to Mr. Percival who, although the pastor of a large church, with heavy duties, heartily co-operated with Mr. Vrooman.

They decided a night school was the best point of contact. After an almost discouraging search for a room in which to hold the school, for no one wanted to rent for the use of Chinese, a flat over a store was secured, a night school was opened, and organized work for the Chinese began. The first night twenty-eight came, whose ages ranged all the way from eight to forty years. Most of them mastered the alphabet before the school closed at 9.30. With this good beginning the school was held every evening from 7 to 9.30, and the growing attendance assured the permanency of the work.

A letter was sent to the missionary secretary at headquarters stating what had been done and asking that the Mission Board provide a missionary, two teachers and the rent of the room, at a cost of $1300 a year. The Board readily granted the request and from this time

work for the Chinese was included in the work of the Church.

A Sunday school was opened and, later, a service in Chinese was held every Sunday evening. This service proved very popular. Mr. Percival wrote, "I wish some of our friends in Ontario could see about two hundred clean-looking Chinese listening with the greatest interest to the gospel in their own language."

About the time of the opening of this mission a Mr. Gardiner was brought from California as interpreter in a law suit. He, too, was the son of a missionary in Canton. He spoke Chinese fluently, knew Chinese customs, the effects of degrading heathen practices and of hopeless heathen worship. Mr Vrooman had returned to California and the mission needed help. After Mr. Gardiner saw the state of the Chinese he decided to remain in Victoria and do what he could for them. He was fortunate in securing a good position in the customs house; this provided a living. He spent his evenings and Sundays in work among the Chinese. He fought vice wherever he found it, and it was a hard fight. The Chinese who brought girls from China to sell into a life of shame, hated him; the opium den keepers were anxious to get rid of him; while the gamblers joined with the others in opposing and persecuting him; the highbinders offered a large sum for his head. Neither persecution nor threat of death stopped this daring pioneer of righteousness. In 1885 eleven men were baptized. In 1888, three years after coming to British Columbia, Mr. Gardiner was ordained and continued the work in Victoria until 1895. His second field was

Vancouver where he worked from 1895 to 1897, when he returned to California. In his twelve years of service in British Columbia he helped to lay the foundation of the work which has spread among the 50,000 Chinese scattered throughout our Dominion, 25,000 of whom are in British Columbia.

The two Chan brothers whom Mr. Gardiner brought from HongKong, where they had opened the first Methodist Sunday school, were a great strength to the work and must be given an honored place among the outstanding pioneers. Mr. Chan Yu Tan is still working in British Columbia. His daughter, a graduate nurse, is a missionary to her own people in China.

The missionaries were not welcomed by the Chinese who wished to carry on wrong doing for gain, and many who became Christian were bitterly persecuted by their own friends. One of the men who gave himself to God was Mr. Kwan. His occupation was to warn the gamblers when the police were hunting them and other wrong doers. Mr. Chan held services in the street near the gambling house which employed Kwan who lodged a complaint against the preacher. While he bitterly opposed the meetings, in his heart he knew Chan preached the truth and he felt condemned. He was converted, left the gamblers with their dens of vice, and found employment as a cook. He went into the streets and told his old companions of the Saviour he had found and of the only true God to whom he had given himself for life-long service. Later, with his family he returned to China where he was employed by the English Methodist Mission. Such men made the expansion of the work possible.

Work in Nanaimo was begun in 1894 by Thom Chue Tom. A year later he had completed a mission building, towards which the Chinese gave $1000, and had won three church members.

In 1906 a group of Christian Chinese determined to combat gambling and other forms of vice, by publishing a paper, the first Chinese daily in Canada.

Many interesting stories about the early days are told by Dr. Osterhout in "Orientals in Canada".

It was wonderful how much was accomplished with very meagre equipment. The work in Kamloops was begun by the pastor and his wife in the parsonage kitchen. Within a year, out of this school six men were baptized. Mr. Mah Mow, who had come to Kamloops for his health, gave the use of a large room behind his shop for a Chinese school and Sunday school. He did not regain his health but as long as his strength permitted he worked for his Master. He left his property to the mission.

From Kamloops work has grown until the mission extends to half a dozen towns along the main line of the Canadian Pacific Railway from Ashcroft to Revelstoke and down the Okanagan valley to Penticton. On this extensive mission there are over two thousand Chinese under the care of Mr. F. F. Cheong from the Victoria mission.

In 1914 Dr. Osterhout visited Ashcroft for the first time. Here the Chinese had lived since the days of the gold rush and boasted of the second largest Chinese population in the interior of British Columbia. Dr. Osterhout asked a Chinese whom he met in the street if

there were any Christian Chinese in the town. "Yes, one. I show you his shop." To the Christian's café they went, and before Dr. Osterhout left Chow Jim, the proprietor, offered to build a school on the vacant lot he owned next to his shop. True to his promise he built the school and provided tables, chairs and other equipment, while Dr. Osterhout fulfilled his promise of providing teachers.

Missions in British Columbia were established in most cases through volunteer workers and the work has been carried on by Chinese Christians and trained Chinese workers from our older missions and from Canton. Dr. Osterhout emphasizes the fact that "the work to be done is difficult enough not only for the missionary, but for the entire Canadian citizenship which must sooner or later concern itself in this not inconsiderable portion of their population."

We must not think of the Chinese as "only laundrymen". In British Columbia there are very few in the laundry business in proportion to the thousands who are engaged in lumbering, paper manufacturing, mining, fruit growing, market gardening, and the manufacture of food products. The Chinese have entered into the business life of our country and are amassing wealth. Where will it end? is the question that business men in British Columbia are asking.

Persistent protests against unrestricted immigration resulted in legislation which by degrees culminated in the Chinese Immigration Act of 1924 which limits entrance to Canada to students and merchants (not including wives and families).

The beginning of an established mission is usually the result of night schools and Sunday schools.

There are two thousand Chinese in Alberta "The sunshine province." In Calgary where there are now eight hundred, the work was begun by the Chinese themselves under the name of Young Men's Christian Association, but not in any way connected with the "white" Y.M.C.A. This work was carried on for some time apart from the churches in many of which large classes of Chinese were being instructed. Co-operation between the churches and the Chinese Y.M.C.A. resulted in forming a Chinese Christian Association which in 1913 invited Mr. Chong of our Victoria mission to the work, now known as the Calgary Chinese Mission.

In Edmonton the work was carried on by the former Methodist and Presbyterian churches. Now a successful Chinese mission with a pastor assisted by volunteer workers, cares for the city and the Chinese scattered throughout the province.

The work in the Province of Saskatchewan began about eighteen years ago in Moose Jaw, in charge of Mr. Yip who had been converted some years before in a Chinese mission in Boston. He has led many of his countrymen to Christ, some of whom have returned to China where they are living splendid Christian lives, often suffering persecution but seldom failing to do their best to lead others to their Saviour. On account of ill health Mr. Yip returned to China. The two evangelists who have taken his place visit the Chinese throughout the Province.

The Chinese Christians in Saskatchewan are liberal givers; they contribute to the upkeep of their building in Moose Jaw, to mission work, to the Bible Society, the Lord's Day Alliance and other Christian efforts. A few years ago they provided funds and sent one of their members, a well-trained gymnasium teacher, to China to carry on work in a boys' school.

In Winnipeg there are from 700 to 1000 Chinese. Evening classes are held in more than a dozen churches. Sunday school classes are doing effective work. A Chinese Christian Association, which limits its membership to members of evangelical churches, is a centre of Christian fellowship and social enjoyment. Long before Church Union was accomplished Presbyterian and Methodists co-operated financially in the work.

The Chinese work west of the Great Lakes, is under the superintendency of Dr. Osterhout. Dr. Noyes is missionary at large among the Chinese scattered throughout Canada from the Great Lakes to the Atlantic seaboard.

The Chinese population of Toronto is about 4,000, chiefly men, the women numbering less than fifty. Many of the younger men and boys are attending school. For many years the work among the Chinese was carried on in the city churches. Men who had been converted in the Victoria mission, B.C., organized a Methodist mission in Toronto in which B. C. Wong, a University Student was an outstanding leader. His death while at college was a great loss and was keenly felt by the little group of workers. Edward Gung of Victoria and Philip Chu of Vancouver went to Toronto to study medicine. Edward

Gung identified himself with the mission and took up Wong's work. With an enthusiastic group of workers the mission work grew until it threatened Gung's health and to seriously interfere with his studies. The Mission Board then provided a minister, the Rev. D.T. Lowe, who had worked for some years in Hawaii. Dr. Gung is now in charge of a hospital for the Chinese in Victoria; Dr. Chu is in a similar position in Vancouver.

The General Assembly of the former Presbyterian Church urged the churches in the West to try to reach the Chinese; the West responded. Schools were opened wherever possible. In 1891 the Rev. A.B. Winchester was appointed to superintend the work in British Columbia. Three years later work was reported in operation in Vancouver, New Westminster, Union, Wellington and Nelson, all in British Columbia. Mr. Winchester was assisted by Mr. Coleman who had been in mission work in Canton.

The work in the Presbyterian Church east of Winnipeg called for a missionary and the General Assembly secured J.C. Thomson, an ordained medical missionary from South China, for the Canadian work, with headquarters at Montreal.

In 1920, in order to consolidate the work of the Presbyterian Church, Dr. W. D. Noyes was appointed and given a roving commission to visit the work from the Maritime provinces to British Columbia.

The Chinese Christian Association in Toronto, formed in 1911, is now known as The Chinese Christian Institute. The United Church Mission, in uniting with

the Chinese Institute strengthened the work and made a strong centre in Toronto.

Nine years ago the Eastern Canada Chinese Missions was organized. This organization includes all Chinese work of all denominations east of the Great Lakes, in which small, scattered groups as well as the work in large centres such as Hamilton, Ottawa, Montreal and other cities are represented. At its annual convention a survey of the work is presented, plans for its extension approved, difficulties and needs discussed. The Chinese representatives take a leading part in all the proceedings of the convention.

The work in Montreal, where Dr. J. C. Thompson served for many years shows marked progress. In 1927 a complete congregational organization was established; Elders and other office bearers were chosen from among Chinese Christians.

Comparatively few of the 50,000 Chinese in Canda are church members, although many are influenced, more or less by Christianity. Missionary work among them is beset by serious problems. Racial discrimination, educational privileges with little hope of entering the professions, inroads the Chinese are making into industry and agriculture, immigration restrictions with the consequent breaking of the ties of home life, schools for the study of the Chinese language conducted by the Chinese, Chinese religious worship, and the policy of our Government in withholding the rights of Canadian citizenship, all enter into the difficulties of the missionaries.

Apart from the work of the Church, the Chinese have many organizations among themselves, such as friendly clans with their city community centres; political organizations national and conservative. The aims of some of these organizations are for social and moral betterment. Libraries are established, classes formed and schools conducted to study the Chinese language, and efforts made to suppress gambling. Sometimes a Chinese association is organized which undertakes to open a hospital, establish a school, care for cases of emergency and need, and foster a community spirit. Liberality is an outstanding characteristic of the Chinese. Flood and famine relief have met with a hearty response: funds for local Canadian institutions have been cheerfully given; educational work in China has received enrichment from Chinese in Canada—$125,000 was sent to establish a collegiate institute in Forshan city, and other cities have received substantial help.

Educational Institutions in Canada make a strong appeal to the Chinese who from time immemorial have given the scholar the first place in their social order. In our public schools the Chinese keep pace with other children. In the universities they are giving a good account of themselves.

The work of the Women's Missionary Societies in the former Presbyterian and Methodist churches has been of inestimable value in befriending women and girls, caring for little children, making home life better and through the educational work they have carried on in preparing girls to become efficient home makers. Similar work is continued in the United Church. Some of the

out-standing features are the Oriental Home in Victoria, B.C., a friendship centre of helpfulness, with its household of children; kindergartens; Bible classes and services for women; the great contribution of service to work among the Chinese made by volunteer workers; the friendships established; and above all, the bringing many to know God and to accept Jesus Christ as their Saviour.

What has your Society done to help the Chinese? Are there Chinese in your neighborhood who wonder why no one has tried to tell them of One who is the Way.the Truth and the Life.

Chapter II

OUR WORK WITH JAPANESE IN CANADA.

Reference material and suggested programme page 211

"Five hundred Japanese in Kelowna, two hundred in Okanagan Centre twenty miles north, and fifty in West Summerland thirty-five miles south, to look after. Although evangelistic work was begun more than thirteen years ago we have only five church members. Farmers' houses in my parish are scattered four or five miles in every direction. My work is to come into vital touch, heart to heart, with the lives of our Japanese people in this their adopted land and help them to fit themselves into the new environment," is a brief but suggestive report of the Japanese pastor actively engaged in the mission at Kelowna.

The first Japanese mission was opened in Vancouver by Japanese Christians who realized the need of Christian teaching among their countrymen living in Canada (*Orientals in Canada, page 133*). They formed a "Christian Endeavor" and made themselves responsible for promoting the work, as well as for its financial support. Occasionally the mission was visited by Mr. Kobayashi who had studied at Victoria College in Toronto, and by a missionary from Seattle; but for some time the work was really carried on by volunteer Japanese workers. In 1896 the efforts of these workers among the increasing numbers of Japanese attracted the attention of the Japanese consul who recognized the value of the work

to the spiritual life of his people. His interest in the work, which was growing beyond the services of volunteers and beyond the financial support of the Japanese, led to the Rev. Goro Kaburagi, M.A., of the Methodist Episcopal Church of the United States, being brought to Vancouver and placed in charge of the work which, shortly after his arrival, was taken over by the Canadian Methodist Church. Mr. Kaburagi's evangelistic and social service work was supplemented by the paper he published in order to reach the Japanese scattered through the province.

To-day the Japanese mission in Vancouver has a membership of over two hundred contributing generously towards the pastor's support and to the Missionary and Maintenance Fund.

Recently another mission has been opened in Fairview, a suburb of Vancouver, and towards the erection of the buildings the Japanese of the district contributed $2000.

In 1892 M. Okamoto came from Seattle to serve among the Japanese fishermen of the Skeena River and for three years gave himself untiringly to the work, even providing for his expenses by working in the cook houses and wash houses (Page 134). The task was too heavy and his health failed, so he went south to Vancouver. He was always busy and through his efforts a hospital for Japanese was built at Steveston, near the mouth of the Fraser River. In 1900 the hospital was taken over by the Japanese Fishermen's Association and through the years has proved a great blessing to men of many nationalities. The Steveston mission has a well-equipped

building which provides a chapel, two large schoolrooms and a pastor's residence. A fine kindergarten, under our Woman's Missionary Society, not only affords opportunity for Christian training of little folk from non-Christian homes but provides a point of contact and influence for Christian workers in these homes. Financially the mission meets it obligations (page 156–160).

Though his strength was rapidly failing, Mr. Okamoto assisted in opening a mission at Union and another in Victoria, before leaving for Japan.

Two or three Japanese volunteer workers had undertaken the responsibility, both in leadership and finances, for the mission at Victoria, but as the work developed a special leader became a necessity. In 1894 Mr. Saijo, a layman, took charge of the mission. The needs and opportunities of the work so impressed him that at the end of three years he decided to prepare himself for the ministry and entered college for theological training. From the beginning Victoria has been considered an important missionary centre as it is the landing place and clearing house for Japanese coming to Canada. The missionary meets the steamers as they arrive, gives advice to those desiring it, and makes use of every opportunity to tell these newcomers the message of Christianity. The rescue of many girls and women brought into the country for immoral traffic necessitated a Home, and for years the Oriental Home and School under the direction of our Woman's Missionary Society has rendered far-reaching service (page 155). The church membership of Victoria mission is given as forty-two, but this does not in any way indicate what has been accomplished. The

record of lives made clean, souls redeemed, and of Christian homes established cannot be written here. In the matter of giving the mission is generous and in one year contributed about $1000 towards local and outside work (pages 146–152).

In 1906 Mr. Oyama, then in charge of the Victoria mission, co-operated with Mr. Tajima in organizing a mission for the Japanese working in the mining camps at Cumberland. The work was promoted by one pastor after another, and in time the service was extended to Nanaimo, Chemainus and Duncans. Once a month the missionary from Victoria visits these centres to hold services. In the interval leading members of the mission carry on work in a Sunday school for children and a night school for adults (page 160–162).

In districts where men, whether Japanese or of whatsoever nationality, are left to find their own amusements the pool rooms and gambling houses gain a strong foothold. But when a well-trained Christian leader enters the field, especially if he be one of their own race, through preaching, through the Sunday School, through social service work, and through night school classes where they may learn things Canadian, he is sure to find numbers ready to take advantage of the opportunities offered and to accept his leadership.

Sapperton, located at the mouth of the Fraser River, as early as 1898 had a considerable colony of Japanese employed in the saw mills. Among them a mission was established by Paul Norimoto, a young man of considerable talent, serving as cook in Columbia College at New Westminster, a couple of miles distant. His work in the

college kept him exceedingly busy all day, but he felt he must do something for these neglected countrymen of his, so night after night walked the two miles to Sapperton to serve as their missionary. He founded a mission, provided for the rent and outfitted the building, with very little outside help. After a year of this work he decided to study for the ministry so spent two years as a student in the college. When his course was completed he took charge of the work in Vancouver and opened a day school, which he personally conducted for six months, where Japanese children received instruction both in English and in Japanese; this school is still in operation under the direction of the Canadian-Japanese Association. To the work at Sapperton has been added the supervision of the Japanese in the Fraser Valley and at New Westminster. Several thousands of the 20,000 Japanese in British Columbia, are to be found in this district and financially the mission is one of the strongest as they consider their giving a direct opportunity of service to be met promptly and fully. When all moneys are paid at the beginning of the year, they are then free to give special attention to other work. Large classes of young men and young women have been baptized year after year; the kindergarten and evangelistic work at New Westminster and Haney, under the Woman's Missionary Society, are most encouraging in their results; and the mission is increasing in strength (page 163–167).

Ocean Falls and Englewood form another mission with an ordained Japanese minister in charge. It has been built up and developed very largely by the Japanese themselves,, but the limited number of church members

and workers always makes the burden heavy for th few (page 167–168).

The great majority of the Japanese in Canada live in British Columbia but here and there throughout the Dominion are to be found small groups. In Toronto the Japanese students, merchants in wholesale and retail business and men engaged by railways number about one hundred, including the wives and families. From year to year Japanese post-graduate students in Victoria College have undertaken special work among groups of these. Ontario Ladies College, at Whitby, and Alma College, St. Thomas, provide scholarships to recommended Japanese students; these girls return to our work in Japan with an international outlook.

As a people the Japanese are very eager for education, and the Canadian Japanese pastors serving in the United Church are men of fine education and special training. The stories of their determined struggles in securing their training are full of interest and inspiration, and too often of tragedy because of broken health. Rev. Goro Kaburagi, the first ordained Japanese minister to serve under our church, was a graduate of Northwestern University, Evanston, Ill. Among his converts was Nizzo Suruda, an employee of the Japanese consul, Mr. Nosse, who promised Suruda that in return for some years of service he would make it possible for him to attend college. By 1908 Suruda had obtained his M.A. degree from Yale University. Returning to Vancouver he served as interpreter in the city and later took up the study of law thinking he might be of greater service to the Japanese as a Christian lawyer. He overtaxed his strength, however,

and had to go back to Japan where he is now teaching English in a Middle School. Three boys inspired for service through attending the Sunday school class taught by Miss Gertrude Copeland and studying in the night school of the Vancouver mission are now graduates of universities, one holding his Ph. D. degree from Johns Hopkins, a second his Doctor of Literature degree from the University of Michigan, and the third his degree in medicine from the University of Chicago. The money for expenses in these heavy courses was earned largely though extra work while studying (pages 137–140). Rev. Fumio Matsunaga was three years in charge of the Vancouver mission before going to New York as editor of "The Eastern Light", a Japanese journal of wide influence on this continent (page 141).

There are however many problems and difficulties in connection with the work. To a very large extent the Japanese are indifferent and even strongly opposed to Christianity. Many have not received fair and honorable treatment at the hands of Canadians and are inclined to have little regard for our laws. They have been accused of underselling in the markets because they have found it necessary to take what price they can get for their produce in order to live. Their children are educated in our public and high schools but home conditions do not help them attain Canadian standards in moral and social life. They desire to become Canadians, so parental control is weakening and they are losing the best in Japanese life without gaining the best in Canadian life. We permit them to take advantage of our educational institution but limit them in business and social

CHINESE MISSION, TORONTO
Daily Vacation Bible School

SUNDAY SCHOOL OFFICERS AND TEACHERS
of the Japanese Mission, Vancouver, B.C.

PICNIC OF JAPANESE MISSION, OCEAN FALLS, B.C.

life because of racial discrimination. We teach world brotherhood but do not practise it. We pray "Our Father" but act the part of the Pharisee (pages 4–16, 25–28, 33–46, 52–68). What is the solution? (pages 202–210). How will it help us to help the Japanese to know Christ? If Christian teaching and principles are the foundations of our church and national life, how far are you and I responsible for teaching and living these?

Note: All page references are to "Orientals in Canada".

Chapter III

OUR WORK WITH THE FRENCH IN CANADA

Reference material and suggested programme page 212

Preparation for the French missionary work of the United Church of Canada began when the Huguenots, the first settlers, gathered in little groups to worship under the leadership of pastors who accompanied the colonists to Canada. They had secured a charter from the King of France granting religious liberty and freedom.

With the coming of the Roman Catholic priests, Jesuit and Recollect, trouble began. Through their influence the charter given the Huguenots was withdrawn and given to a French Catholic organization which agreed to bring to the colony only those of French birth and Catholic faith; three priests were to be stationed and maintained in each settlement. Priests sent to Paris were successful in obtaining from the King an order for the expulsion of all Protestants and New France became Roman Catholic.

Rather than renounce their faith, nearly all the Huguenots left the colony. Many fled to the English settlements, a few returned to France, while some adopted the faith of their persecutors. Prominent merchants whose trade meant much to the colony were permitted residence a few months each year, while a few others, whose influence sheltered them somewhat, remained permanently. Notwithstanding persecution and suffering, Protestantism was not entirely snuffed out.

In 1759 when New France became British, there were very few Protestants in the colony, but it was not long before four hundred immigrants arrived from France, among whom were a small number of Protestants. A distinguished member of the party was an ex-priest, M. Veyssiere, who had consecrated his life to the evangelization of his fellow-countrymen. He became pastor at Three Rivers, where he worked from 1768 until called to his reward in 1800.

Early in 1768 work was begun in Quebec and Montreal by two pastors from Switzerland. In 1807 missionaries came from the United States but remained only a few years.

When the Rev. Jean de Putron was sent out to Quebec, in 1815, by the British Methodists, his commission was "to preach to the French immigrants and settlers among whom the Lord has begun a good work of grace." In the work done by the former priest, the Swiss pastors, and the American missionaries, de Putron found preparation for his missionary venture into a difficult field. After ten years of discouragement and opposition he was recalled, as "the work proved too costly." De Putron's ministry was the first organized effort for the evangelization of French Canada.

In 1839 the first attempt at interdenominational work was made by a Bible Society agent in Montreal, who organized the French Canadian Missionary Society, with auxiliary societies in Glasgow and Geneva for financial help and for securing missionaries. In 1840 three workers arrived from Switzerland.

The question of the education of the children of new converts became a serious one. The missionaries were convinced that evangelism without education would miss the objective aimed at. A boarding school for boys and another for girls were opened. These did not meet the needs of the work, so a farm of 105 acres at pointe aux Trembles was purchased for $3,100, and on March 5, 1846, a mission school for boys and girls was dedicated. At this time work was reported in fifty stations. For a quarter of a century the French Canadian Missionary Society carried on. In preparation for work among the French, in 1869 theological subjects were taught in French in the Presbyterian College in Montreal. A year later the Presbyterian Church added to its missions French evangelization.

About the time of the union of the several branches of Presbyterianism, in 1875, the members of the Board of the French Canadian Missionary Society realized the necessity of placing its work under denominational control to ensure the best results. In 1875 the Society ceased to exist and its work was absorbed by the several Protestant Churches having work among the French. The majority of its members came into the Presbyterian Church which purchased the Pointe aux Trembles school, took over Russell Hall in the eastern part of Montreal, and the work in several mission fields.

In accepting into its work the Rev. J. S. Tanner, formerly of the Canadian Missionary Society, and about six hundred of his people, the Presbyterian work had a good beginning. The Presbyterians now determined "to strike a blow for free religious speech in French

Montreal." A special man was needed for this work. Where could he be found? If the Rev. Charles Chiniquy could be secured, he, above all others, could do the work. He was a former priest of Quebec who had been placed in charge of a Roman Catholic church in a French Colony at Kankakee, Illinois. One Sunday morning he startled his people by telling them that after much prayer he had decided to renounce the Church of his childhood and follow in the steps of Jesus. To the questions of his astonished people, he replied, "I am fully decided, yet I am not asking you to follow me. Look to Christ and to Him alone. He, only, died for you in order to give you eternal life." The congregation arose and said, "We will follow you." Entreaties to return to the Roman Catholic Church were in vain. A little later his church was included in the American Presbyterian Church as a unit of the Presbytery of Chicago. In 1862 the Kankakee congregation—numbering about 600, applied for admission to the Canadian Presbyterian Church and was attached to the Presbytery of London. Father Chiniquy was not a stranger to Canada. In January, 1859, he had received letters inviting him to visit Montreal and Quebec to tell his former co-religionists why he had left the Church of Rome. He answered the call and upon arrival in Montreal was given "a powerful manifestation of esteem and affection." From the balcony of the St. Lawrence Hall, then the fashionable hotel of the city, he addressed thousands who gathered to hear his message. During this visit he stirred not only Montreal but the whole province, and aroused the Protestant churches to a deeper interest in French evangelization.

Ever ready to serve, he now accepted the invitation of the Presbyterian Committee to come to their help. Montreal had not forgotten his visit sixteen years before. Again, for two months, in public addresses to large audiences of both French and English, in private gatherings, and in personal work, he gave himself unstintingly. At the close of his visit there were about three hundred converts, and a beginning made toward free religious speech. In 1876 the work among the Kankakee Congregation attached to the Presbytery of London, Ont. was brought under the operation of the Board of French Evangelization of the Presbyterian Church and Dr. Chiniquy was transferred to Montreal. "His fearless exposure of the evils he had witnessed in Romanism, his extraordinary eloquence and ready pen, made him a notable force in the life of Quebec, and for a time it appeared that a mass movement into Protestantism must sweep the French population. He was greatly in demand as a speaker, and lectured widely, often amid scenes of tumult occasioned by the opposition of the hierarchy and their sympathizers".

The work rapidly developed, schools and preaching places were opened in many rural parts of the province, as well as in eleven towns and cities, including Ottawa and Quebec. Stories of the work, as Dr. Villard tells them in "Up To The Light", are full of interest. At the time of Church Union, in 1925, there were twenty-six Presbyterian missions, school homes, day schools and the important work of the large institute at Pointe aux Trembles.

Methodism had also felt the influence of the French Canadian Missionary Society and realized as a Church it should have a share in French evangelization. The union of the Quebec District and the Canada Conference of the Canadian Wesleyan Methodist Church, in 1854, brought Upper and Lower Canada together in fellowship and effort.

The British Wesleyan Methodist Missionary Society was at this time distressingly straightened for funds and was compelled to announce drastic reductions in grants to the colonies. This affected the work in Canada. "Canadian Methodism must shift for itself!"

Ever since de Putron's return to England in 1825, the British Wesleyans had hoped to again engage in French evangelization, but funds have never permitted them to do so. "Now if Canadian Methodism decided to carry on work among their fellow-citizens in Quebec it must be at their own initiative and expense."

In 1855 the Wesleyan Methodist Church of Canada appointed a Committee on the French Work, for which a special appeal to its churches throughout Canada was made. The Missionary Society had already appointed three missionaries and other workers were soon added. The first missions opened were Quebec, Farnham, Roxton and Melborne. There was also work done in the French settlement in Western Upper Canada. It was not until 1861 that work was begun in the City of Montreal, and here, to-day, in the very centre of Roman Catholic influence the best results are evident.

In 1878 the Ladies French Missionary Society of Montreal was organized. In 1881 when the Woman's

Missionary Society of the Methodist Church was organized, the Ladies Missionary Society became a part of the new organization, into which it brought a practical knowledge of the work. During the three years of its existence, it had collected $1500, employed a Bible woman, helped to support the French Church on Craig Street which in 1875 had been purchased from the Canadian Missionary Society, and carried on educational work. At the time of the organization of the Woman's Missionary Society there were eleven missions, thirteen missionaries and a membership of 379. The amount spent on the French work for a year was only $6045, a sum inadequate to provide for the needs of the work or permit of its expansion. Methodism sowed sparingly. Could it expect an abundant harvest?

The missionaries and workers urged the Mission Board to undertake educational work, similar to the successful work and far-reaching influence of the boarding school of the Presbyterian Church at Pointe aux Trembles. Under the General Board and the Woman's Missionary Society a boarding school for boys and another for girls were being carried on in unsuitable buildings. It was with great joy and thanksgiving that The French Methodist Institute on Green Avenue, Montreal, accommodating ninety students, was dedicated and opened in 1888.

"Undoubtedly such schools as The Institute at Pointe aux Trembles and the French Institute in Montreal are among the greatest assets of the French work and bright spots in the missionary enterprise in Quebec. Apart from giving a practical education to the children of

French Protestants, they have been a recognized factor in broadening the minds of thousands of others. At all times many Roman Catholic parents have been anxious to entrust to these schools the education of their children. Among the many agencies which have been working hand-in-hand to bring about a better understanding between the two great races within the gates of Canada, these schools have taken a noble share."

Thousands of girls and boys have been educated under their care. In all professions, in the ministry, in business circles, on farms and as home makers, their students have brought honor to the schools and to the teachers.

"The spiritual awakening of the students is constantly a subject of prayer and study. Numbers of students have given their lives to bring others out of darkness to light. Some are doing missionary work in North America, in South America, in Syria, Burmah, Algeria and in Central Africa. Others, as ministers and teachers, are scattered throughout the New England States, in Pennsylvania, and as far south as Louisiana. It would be difficult to estimate the influence of mission schools, local and boarding, in aiding evangelistic work ("*Up To The Light*", *page 156*).

Colportage work is often the means of planting seed which results in permanent work. The men who tramp over the country distributing Christian leaflets and selling Bibles are in the very highest and deepest meaning of the word, missionaries of the Gospel of light and love. Some of our most important fields have been established through Bible reading. The following will serve as examples:

"The Rev. Ed. de Cruchy used to go once a month to have services with a family at St. Théodore. On the occasion of one of those visits, he was met outside by a friend who told him that there were three prominent Catholics of the neighborhood in the house, and that perhaps it would be as well not to have a service. On entering, the missionary said to the three men that he had come there to have a little service, and that he would be very pleased if they would remain. They said that they would do so. His subject that day happened to be the story of the three men who went, at the risk of their lives, within the enemy's camp to procure water for the king to drink. It seemed a singularly fitting subject, and was very much blessed by God to the three men. They talked on about the new-found truth far into the night, and on taking their leave promised to come back on the occasion of the missionary's next visit. Four weeks later the missionary approached the place of meeting, hoping and praying that the three men might be there. But to his surprise and astonishment he found an audience of over sixty persons. The three men had not only brought their own families but also many of their neighbors. The result of it all was that those three men renounced Romanism and thus began the St. Théodore mission ". (*Up to the Light.*)

"A Bible given to Antoine Duclos of St. Pie, by Colporteur Beaudin, brought the man to the knowledge of the Gospel. Duclos was a justice of the peace, his son became a minister of the Gospel, his grandsons are occupying high situations in the Dominion; Judge Charles Duclos is a well-known figure on the Montreal Bench

and was at one time Mayor of the City of Westmount. Lawyer Arnold Duclos of Ottawa is a light in the legal circle of the capital. A granddaughter is the wife of the Rev. Alex. Mage, M.A., D.D., of Grenoble, France, and a great-grandson, Major A. Duclos, acquired a high reputation for distinguished services during the great war". (*Up to the Light, p. 131*).

Many of the most successful missionaries among the French entered the work as colporteurs to whom much honor must be given. God has used them in his own wonderful way in telling of His love. They are men who suffer hardship as good soldiers of Jesus Christ, for the way of the worker in Quebec is one demanding courage, faith, persistence, and consecration which will carry on to the end.

French Protestant journalism is a direct evangelistic agency. The pioneer of this important branch was Narcisse Cyr, who at his own expense, for ten years edited and published *Le Semeur*, which has rendered great service. A score of newspapers, religious and literary, have been published at different times, but most of them disappeared for lack of funds. Mr. John Dougal, founder and proprietor of the *Montreal Witness*, proposed starting a paper on a broader evangelical basis than denominational limits, to be the organ of French Protestantism. On this basis *L'Aurore* was founded in 1866 with the Rev. L. E. Rivard as editor. At the end of three years others papers had withdrawn publication and *L'Aurore* had the field—a large one—to itself. For the older people and the younger people who cannot read English, the paper is a boon, for it is a preacher of good

news, a Sunday school teacher with explanations of the lessons, a counsellor, a comforter, and a friend. It is widely read by many outside the Protestant church, for it gives information fearlessly and truthfully ("*Up To The Light*," *page 152*).

Following church union in 1925, readjustment of the work was necessary. In the Montreal Presbytery we now have six French-speaking charges: Bethanie—Rev. George Peck, minister; Eglise du Sauveur—Rev. W.T. Halpenny, B.A., B.D., minister; Rapide de l'Orignal—Rev. Leo Massicotte; La Croix—Rev. J.S. Rey; St.Jovite—Rev. Henri Joliat; St. Hyacinthe—Rev. Joseph E. Boucher. In addition to the churches in charge of a resident minister, groups in the following centres are ministered to: Actonvale, Caband, Degnew, Ham, Nasham, Mongeau, Port au Possel, Quebec. Richmond, Rouge Valley, St. Damase, Three Rivers, Tourville, Valency, Valier, Windsor.

The French Home in Montreal is for Protestant orphans from six to twelve years of age. All attend a school near the home. The French Institute has received some bright scholars from among the girls and boys.

The school home at Namur cares for sixteen pupils who attend the Protestant public school. With an enrolment of sixty, the public school board secured the privilege of adding Grades VIII and IX to the curriculum. Our contribution in pupils and money has been recognized by the government which has allowed consolidated school grants.

Eighteen pupils are under the care of Tourville school home, twelve of whom are Protestants, and six

Roman Catholics too advanced for their own school. "Their parents of the Roman Catholic Children went to the priest and asked permission to send their children to the Protestant school. He said, 'Yes, my good people, send your children to M. Sauvé's school, for I am sure they will learn nothing bad. Mr. Sauvé is a very good man and a true gentleman.' " The people are impressed with the sacrifice the Woman's Missionary Society is making in supporting a school in so poor a district.

Valencay school home. The enrolment of this school is about sixteen. In addition to his school work, teaching in both French and English, the teacher holds services in the evenings and on Sundays, and also conducts a Sunday school. One of the Valencay graduates is now at Pointe aux Trembles, another is in an English high school, while others are out in the world living commendable Christian lives.

The French Institute building on Green Avenue is no longer suitable for the work being done and cannot provide for expansion, while Pointe aux Trembles is taxed to capacity. In the best interests of educational work the two Institutes have united. As soon as possible both properties will be sold, a new and suitable location secured and suitable buildings erected.

In Northern Alberta the Rev. J. E. Duclos, D.D., in addition to the work of his own charge, has rendered pioneer service among scattered groups of French speaking settlers, among whom two congregations have been formed. The two Home Schools at Bonnyville, under the Woman's Missionary Society, have French children in attendance.

One of the difficulties, and often discouragements of French evangelization, aside from the opposition of the Roman Catholic church, is that French Protestants leave Quebec in large numbers. It is estimated that in New England alone there are upwards of 65,000, while many families have gone to Ontario and the Canadian West. Another difficulty is that few young men prepare specially for the work and of those who do prepare, upon graduation nearly all wish to enter English speaking work.

By reference to Up To The Light, it will be found that no mission field has demanded greater sacrifice nor has any field had greater missionary heroes. The United Church has no work more important to the future of our Dominion than our missions in Quebec. They have been and are a contributing factor in the progress of the province.

In addition to the work done through the years by the Methodist and Presbyterian churches, and now by the United Church of Canada, the Anglican and Baptist churches, and the Salvation Army have honored records of achievement and sacrifice in the work for our fellow-Canadians in Quebec.

Among all French Protestants there is a helpful spirit of unity. Once a month, during the winter, the Montreal French Ministerial Association holds a social evening for its ministers and their wives. The French section of the Evangelical Alliance, through which all interdenominational meetings are arranged, renders acceptable service. In the chapter, "A Question Concerning the Future of Canada", with which Dr. Villard concludes his book,

THE POINT AUX TREMBLES FRENCH INSTITUTE OF THE UNITED CHURCH OF CANADA

Christian Mothers at one of our far northern Indian Missions

THE REV. PETER KELLEY AND FAMILY
The third and fourth generation of Christian Indians

he makes a strong and reasonable appeal to our young people for a deeper and more intelligent interest in French Evangelization.

"If Protestantism meets Roman Catholicism with love and earnest prayers that what is best within it may triumph, and Protestantism itself, loyal to its high calling, awakes to a new wealth of spiritual life and passion for service, the things that are not of God in both systems will fall away and what remains will be a better embodiment of the Christ than anything we have yet seen."

Chapter IV

OUR WORK WITH INDIANS IN CANADA

Reference material and suggested programme page 213

The missionary work of the United Church among the 18,000 Indians for whom it has accepted responsibility, is carried on through preaching; through educational work in day schools, boarding schools, and industrial institutes; through medical work in hospitals; through visits of the missionary doctors; through health clinics, and by establishing better sanitation.

The story of our Indian missions is one of thrilling adventure, of indomitable courage, of patient endurance, of the work of heroic men and women and of miracles of transformed lives.

The work was begun by Methodist saddle-bag preachers who, as they travelled through lonely forest paths and over rough corduroy roads to preach to remote settlers, visited the camps of heathen Indians. The Rev. William Case, familiarly known as The Father of Indian Missions, as he saw Indians become Christian realized that the Church had within its home territory a mission field demanding immediate attention. Volunteer workers were doing what they could but something more was necessary. The appeal of Mr. Case to the Conference led to the organization of the Methodist Missionary Society in 1824. The first appointed missionary was Egerton Ryerson, who later fought to a successful issue the long hard fight for equal civil and religious liberty for all, was the first editor of *The Christian Guardian* (1829),

now *The New Outlook*, and the founder of the world-famous school system of Ontario.

Mr. Case realized that the conversion of an Indian was only the beginning, he must be taught how to live. The real hope of the work was the boys and girls. From the first the children had been gathered in groups and taught by the preachers. Sometimes the "school" was out-of-doors, at other times an Indian house served as the schoolroom. After a time small schools were built. Elder Case knew that in these schools it was impossible to train the boys and girls for the new way of living which, with the settlement of the country, was gradually being established. There were no funds available, money was scarce, and people poor, so Mr. Case went to friends in the United States and secured not only funds but also three missionaries. He opened a residential school for boys and another for girls near Belleville where farming and trades were taught the boys, and housekeeping, sewing and homemaking the girls; these schools were the forerunners of the fine residential schools we have to-day.

Among the men who have answered the call of the Indian's need from the days of the saddle-bag preachers venturing into heathen camps, to missionaries of our own day who in well-appointed churches preach to congregations of Christian Indians, there have been leaders and peace-makers who made inestimable contributions not only in taking the Gospel to the Indians but in assisting the government in treaty-making, in the observance and enforcement of law, and in maintaining peace. Others brought blessing to the Indians and honor to our

church through Bible and other translations. Through inventing the Cree Syllabic, James Evans gave the Indians from the Great Lakes to the Rocky Mountains their written language. As the result of going to the North Pacific coast to minister to the Indians, Dr. A. E. Bolton, without appointment or support by the Missionary Society, began medical work and carried it on with such success that it became a part of the missionary programme of the church.

In 1866, Presbyterian missions to the Indians were begun by the pioneer congregation of Kildonan on the Red River, of which the Rev. John Black was the minister. He urged his people to do something for the Indians farther west. After a day spent in prayer, $500 was subscribed, and the Rev. James Nisbet and John McKay were sent out as missionaries to the Cree Indians of North Saskatchewan.

In September, 1924, in the City of Prince Albert, on the very spot where, fifty-eight years before, James Nisbet landed on the banks of the North Saskatchewan, through the efforts of the local Historical Society a cairn to his memory, as missionary and founder of the city, was unveiled. A large and representative company gathered for the impressive and memorable ceremony. Rugged, plain and strong, the memorial stands, a fitting emblem of the strength, endurance and courage of the heroic pioneer of Presbyterian (now United Church) missions in Saskatchewan.

As the work grew, the Presbyterian Women's Missionary Society became responsible for all boarding and

day schools and all buildings for such purposes were built and equipped by that Society.

The work of Christian Indians in the evangelization of their own people is an important part of the story. Among others were Peter Jones—educated, eloquent, enthusiastic in his work, and through whose efforts Muncey Residential School was founded in 1849; Henry Steinhauer—Bible translator and missionary; Solomon Tunkansuiciye, missionary to the Sioux at Bird Tail; John Sunday, one of the outstanding preachers to the Indians of the Lake Winnipeg district; David Sallosalton, the young Indian whose preaching led hundreds of his race out of heathenism. These represent many Indian workers.

Our missionaries to the Indians to-day are worthy successors of the pioneers. Then, as now, evangelistic work must be given first place, for the objective of all the work is to bring the Indians to Him Who said, "I am come that they might have life, and that they might have it more abundantly."

The evangelistic work of the United Church extends across the Dominion from the two missions near Montreal to Queen Charlotte Islands in the North Pacific.

In Southern Ontario, where the work was begun in the Methodist Church about one hundred and twenty-five years ago, there are Indian communities where good farms and comfortable, well-furnished homes compare favourably with those of neighboring white people. Well-kept church buildings, deep interest in the church and Sunday school work, good choirs and well-trained organists are found throughout the missions. The

Erratum—10 lines from top of page should read:

Sunday, whose preaching led white people, as well as Indians, to God; Papanakis, one of the outstanding preachers to the Indians of the Lake Winnipeg district;

Indian population of Ontario is 20,429, which is exceeded only by that of British Columbia. While 4,500 in Ontario belong to the United Church, there are others who still cling to their aboriginal beliefs and celebrate heathen feasts and ceremonies. On a reserve in the central part of the province, at the time of a popular feast many automobiles may be seen going to the Indian Long House for the celebration.

In the Lake Winnipeg district, with the exception of Fisher River and Nelson House, the missions are to the east or north-east of Lake Winnipeg, some in Manitoba, others in far north-west Ontario near the provincial boundary line, the farthest north being Nelson House, Manitoba, formerly the most difficult to reach but now easily accessible by railway and a hundred and fifty mile canoe trip. On most of the missions in this northland the people hunt and fish for a livelihood, making missionary work among them very difficult on account of camp life during the hunting and fishing seasons. Island Lake illustrates the conditions under which work is done in these "far-off" fields. The mission is about two hundred and fifty miles east and a little south of Norway House, from which it is reached by a canoe journey of from six to eight days. There is a good church and an appreciative band of Indians. Their homes are lacking nearly everything that we think necessary to make a home. The school enrolment is about fifty, but when the Indians leave for their camps the attendance drops to about ten. In all this group of missions there are earnest Christians who give not out of abundance but through the sacrifice of "doing with-out".

The three missions in north-west Ontario, near the main boundary line have never had a resident missionary, but have been visited by the missionary at Berens River, .from which they are a six-hundred-mile canoe journey with over one hundred portages. Now, two missionary teachers are working among them. The Indians on these missions give liberally and make a hard fight against superstition and pagan beliefs.

While the Government Report shows 2,288 Indians in Manitoba still retaining their aboriginal beliefs, those in the neighborhood of the missions do not wish to be classed as pagan, although many are only nominally Christian.

Rossville, Norway House, our first mission in the North, opened in 1840, is the centre of the work. Here we have a good parsonage, a church with well-conducted organizations, a fine residential school with accommodation for ninety-six pupils, an up-to-date hospital provided by the government and at the service of the mission, and a Christian community the result of nearly ninety years of missionary work. A monument which will be of historic interest is to be erected to the memory of James Evans who produced the first printed sheets of hymns in Cree Syllabic, the written language he invented for the Indians. A monument in honor of the Indians who laid down their lives "somewhere in France" for their homeland and ours is the gift of the people. A tablet to the memory of one of the great missionaries of the Lake Winnipeg district—the Rev. John Semmens —has been placed in the church by his children.

Fisher River mission on the west side of the lake, where for many years the Rev. F. G. Stevens has been the missionary in charge, might be taken as a model of what missions can accomplish.

The number of Indians throughout the Lake Winnipeg district under the care of the United Church, is estimated at 3,702, the number of families reported is 766, the membership is 1,529. In 1928, for the Missionary and Maintenance Fund $1023 was given, and for local expenses $496. Our other Indian work in Manitoba is two residential schools, one at Brandon, and the other at Portage la Prairie, the pupils of which are drawn chiefly from the Lake Winnipeg missions.

In Saskatchewan we have seven missions, including that in the File Hills Indian colony. The work here is the same as that in Ontario and Manitoba—winning men and women for the Kingdom. The Indian population of Saskatchewan is 8,059, of whom 954 are connected with the United Church.

In Alberta we have Residential Schools at Edmonton and Morley, and missions at Good Fish Lake, Duffield, Hobbena and at Saddle Lake where the Rev. Robert Steinhauer, B.A., son of the Rev. Henry Steinhauer, is the missionary. In honor of the memory of Robert Rundle, missionary to the Indians (1840-48) in what is now Alberta, and the first Protestant missionary west of the Red River settlement, one of the great peaks of the Rocky Mountains bears his name. On the reserves where extensive farming is carried on there are up-to-date modern houses, but where the Indians continue their primitive, nomadic mode of living the dwellings are

poor, usually log houses and sometimes only tepees or tents. In the province are 5,350 Indians of whom 1,371 are connected with the United Church: only 301 are reported as still pagan.

The greatest number of Indians in any province is found in British Columbia. The last census (1924) gives the number as 23,782, of whom 4,300 belong to the United Church. There are only 470 throughout the province willing to acknowledge that they adhere to their old pagan beliefs. In this province the Indians have never been under treaty regulations. Those on the coast fish and work in the salmon canneries. Many own their own motor boats. On Queen Charlotte Islands a fish oil plant is successfully operated. Grain and fruit farms are now well-equipped with modern machinery, and comfortable modern dwellings have been built, even in districts where hunting provides the livelihood a marked change has taken place in the manner of living. British Columbia is our most extensive mission field and in no other district has there been greater progress.

The evangelistic work must ever be the most important, for men must be brought to God and Christ must be accepted as the "One Who is Master". Then all life is changed. Indians and white people may differ, but, without God, the need of each is the same.

Indian churches and Indian congregations vary as do churches and congregations of white folk. In the Far North there are log buildings dedicated to the worship of God, while at Caughnawaga, near Montreal, a beautiful stone church was opened in October, 1928.

The Indians provided the building-stone and sand, graded the site, bought the furnace and electric fixtures, supplied the matting and gave $100 towards the bell. The interior of the building, with its hand-hewn rafters, well-proportioned pulpit and reading desk, and the specially designed stained-glass window representing Indians with Christ in their midst, is in keeping with the handsome exterior. The real foundation of the church, however, is not the stone and mortar, but the lives of the men and women, young people and girls and boys who acknowledge One as their Master, even Christ.

The Christian Church has become the social centre of many Indian villages and communities where, within the memory of missionaries now living, heathen customs, human sacrifices, cruel superstition, destructive and degrading potlatching and drunken orgies made life unsafe and conditions intolerable. Christ has been lifted up and men and women have been drawn to Him. But there are over 6,000 Indians in the Dominion who still adhere to their aboriginal beliefs, besides 8,000 regarding whose religious belief no information can be obtained.

To-day, as in the days when William Case opened his vocational school, the hope of the Indian ceasing to be a ward of the Government and attaining citizenship, is with the young people. A thorough study of the educational work entrusted to the United Church by the Government and its co-operation and liberal expenditure, brings an intelligent appreciation of the faithfulness of the Government in carrying out the terms of the British North America Act regarding Indian education.

Throughout our Dominion there is now a complete system of free education for all Indian wards of the Crown.

The schools include day schools, boarding schools on reserves, and residential schools in good farming districts, where half the day is spent in vocational training. The objective of the vocational training is to prepare the boys, upon graduation, to gain a livelihood as farmers, in industry or in business, and the girls to become competent homemakers. An increasing number from the residential schools are entering high school. The Report of The Department of Indian Affairs, for 1928, has the following encouraging paragraph, "Of the 1,957 pupils who were in the higher grades during the year, sixty-five were studying high school work. These students were enrolled in Indian schools. In addition, there are approximately one hundred and forty Indian young men and women attending collegiate institutes, business schools, colleges and universities. Of these, one hundred and ten are receiving some assistance from parliamentary appropriation for Indian education."

The United Church has under its direction thirty-six day and thirteen residential schools. The Government, through the Department of Indian Affairs, pays the salaries of the day school teachers and supplies most of the money for the educational work. While the teachers are nominated by the Church, their appointment must be approved by the Government. Under this plan, a staff of well-qualified teachers is maintained. Sixteen of our teachers are doing missionary work in addition to their teaching duties.

Our residential schools were formerly built by the Church and maintained through mission funds, as an indispensible part of its evangelistic work. The success of the schools resulted in an ever increasing number of pupils, until the schools became a serious financial burden to the Missionary Society. An appeal to the Federal Government has resulted in the present liberal provision.

Under the Board of Home Missions there are six residential schools: Mount Elgin, Muncey, Ontario; Norway House, Manitoba; Brandon, Manitoba; Edmonton, Alberta; Morley, Alberta; Coqualeetza, Sardis, B.C. In addition there are, under the Woman's Missionary Society, the following schools: Ahousht, B.C. (residential school); Alberni, B.C. (residential school); Elizabeth Long Memorial (girls' school and home), Kitamaat, B.C.; Crosby Girls' Home (girls' home and school), Port Simpson, B.C.; Portage la Prairie (residential school), Manitoba; File Hills (residential school), Sask.; Round Lake (residential school), Sask. The United Church is educating 1,046 children in day schools and 1,237 in residential schools.

One of the newest and finest residential school buildings is the Coqualeetza at Sardis, B.C., having accommodation for 220 pupils with an average attendance of 210. "The Commencement Annual" (June, 1929) gives a comprehensive account of the work of the school and its many clubs and organizations. The staff of thirteen, under the principal, the Rev. G. H. Raley, is doing much for the Indian youth of British Columbia. On Founders' Day, October 21, 1928, honor was paid to the Rev. C. M. and Mrs. Tate, who were present and who

forty-one years ago, under very difficult conditions began the school which to-day has grown to be the largest Protestant Indian school in Canada.

Coqualeetza has had earnest students in the past, but none better in attainment than those of the present year. Students' Council, athletic associations, Cadets, Boy Scouts, Girl Guides and Brownies all speak of good fellowship, and contribute to the earnestness with which the boys and girls "work while they work" and "play while they play". A brief survey of the school will prove interesting. The farm lands afford ample opportunity for practical instruction in grain and fruit growing, and in the cultivation of root crops. The school has a membership in the Chilliwack Cow Testing Association through which the cows are tested every month. This is valuable instruction for the boys who are proud that their cows have been favorably mentioned in the Association's report. Baking (boys in turn, two-by-two, bake 170 loaves of bread a day), manual training, carpentering, mechanical engineering, practical blacksmithing, shoe-making and repairing, are included in the course for boys. For the girls home training, cooking, laundry, nursing, and sewing are the complement of the school room. The Music Department has a record to maintain. Last year nine pupils tried the Royal Academy of Music examination, and all passed, one with honors. The choir, the bugle band, and orchestra are the musical organizations. The musical programme given at a recent recital included compositions by Bohn, Tschaikowsky, Cadmus, Gosset, Doerr. The Coqualeetza Alumni Association is doing good work, especially

at Skidegate ; branches at Kitamaat and Bella Bella are proposed.

Last year Miss Minnie Wesley, of Port Simpson, brought honor to the school by winning the gold medal for Canada, as well as the silver medal for British Columbia, for her essay "The Place of Confederation in the History of Canada". Another Indian girl, Miss Olive Cummings, of the File Hills Residential School, Saskatchewan, won a silver medal in the same contest. Robert Gray, who came to Coqualeetza in 1924 from Port Simpson day school, in his second high school year represented the Province of British Columbia at the Boy Scout Jamboree in England (1929). Robert wears the King's Scout badge.

While the work at Coqualeetza has been described, much that has been written could be said of other residential schools. High praise has been given to Mount Elgin Residential School and to the enviable standard of its 900 acre farm. Its enrolment is 147 pupils with an average attendance of 139. In Manitoba we have two Residential Schools, one at Brandon under the Board of Home Missions, and the other at Portage la Prairie under the Woman's Missionary Society. The Rev. J. A. Doyle, D.D., is the newly appointed Superintendent of the Brandon School, with its farm of 960 acres and an enrolment of 134 pupils. Dr. Doyle brings to the school many fine personal qualities for work among boys and girls and a practical knowledge of "how to make things grow". The Portage la Prairie school under the superintendency of the Rev. W. A. Henry is crowded and cannot accept all who wish to attend.

The school work marks commendable progress. In the religious life of the school, enjoyed by all, Bible study, daily devotions and bed-side prayers are important factors. There are two mission bands in the school, which last year raised $100.00, the proceeds of two much appreciated concerts. This school will become self-supporting this year (1929); its enrolment is 103.

While the work in all schools conforms to Government regulations, the aim of every teacher in the schools of the United Church is to build Christian character. Our largest residential schools—Mount Elgin, Brandon, Edmonton, and Coqualeetza, in which the number of pupils aggregates 625, are conducted without cost to our Church, resulting from the per capita Government grant for the large number of pupils, successful farm operation, practical vocational training and good management. The Government grant, on a per capita basis, to the nine residential schools with lesser enrolment, is insufficient to meet their expenses. To permit these schools to maintain the same high standards as that of the larger schools, the Board of Home Missions and the Woman's Missionary Society last year supplemented the Government grants with $34,223. For all the Indian work under its care the Woman's Missionary Society last year expended $21,403.50. Government grants to all residential schools under the United Church amounted to $121,830. The grants received from the Government last year for the Indian work of our Church for all purposes—salaries of day school teachers, per capita grants and buildings, was $158,439. Ninety-six per cent. of the entire cost of our educational and medical work is paid

by the Government. For all educational work among the Indians the Government expends yearly over $2,000,000, other denominations being entrusted, as we are, in co-operation for the best results.

Who can measure the value of church services, pastoral oversight, Sunday schools, Young People's societies, organizations among the girls and boys, the Woman's Missionary auxiliaries, Women's associations, and our educational work?

For the effectual carrying out of the work, we have under our Board of Home Missions forty-six ordained missionaries, seventeen not ordained, thirty-six day school teachers, and four women workers, in addition to the members of the staff of each of our residential schools. Under our Woman's Missionary Society there are fifteen missionaries in school work.

While the residential schools aim to train the boys and girls for Christian citizenship, many must return to the reserves where they frequently face difficulties in adjusting themselves to conditions of living of a much lower standard than they have grown accustomed to in the schools. To help young people continue their development, instead of returning to a reserve in which there is little opportunity to put to practical use what they have learned in school, an ex-pupil colony was started twenty-three years ago at File Hills, Saskatchewan. Under the immediate supervision of a farmer, who instructs and advises, successful farming is carried on. Marriages between former pupils are encouraged and modern homes are established. On some of the reserves small ex-pupil colonies are being introduced.

Education must go further than that obtained in the Residential Schools. It must extend to the reserves and work must be done until Christian ideals of conduct and morals take the place of the aboriginal conception of both. Some reserves are educated in this respect, others are progressing slowly, and sometimes not too surely. Reserve life varies from Indian homes and farmers, as good and sometimes better than those of their white neighbors, to life in tents or shacks, without comforts or opportunity for well-ordered living.

Our medical work for the Indians includes health education, hospital service and nursing. The work of the Indian hospitals will be included in the study of Medical Missions (Chapter XII). To fully understand the important work of our hospitals we should know what the Government is doing in trying to maintain the health of the Indians throughout our Dominion. In some remote places the Government employs full-time physicians; seven doctors are thus employed. In several instances these doctors furnish the only medical service available for white people as well as Indians. Two hundred and fifty doctors near reserves are available on the call system; the services of specialists in surgery, ear, eye, nose and throat diseases are retained in large centres for the benefit of the Indians. There are certain districts where the Indians are of such primitive and nomadic habits and live over such an extended area that the best the Government can do is to send a doctor at "treaty time" to accompany the paying officer. He treats the sick, vaccinates against smallpox and gives simple talks on health and sanitation. Travelling nurses who hold

baby clinics, instruct mother in the care of their children and in home-making, are employed. For scattered groups of Indians a field matron—a white woman with practical knowledge of nursing and good housekeeping—advises regarding household matters and the care of children. The Indian Department is making a beginning in the way of co-operation with the voluntary and provincial organizations maintaining public health nurses. Last year the Government spent $674,-619 on medical work, including hospital grants.

With few exceptions, every residential school has the advantage of the regular oversight of a physician and in many schools resident nurses are employed. Travelling nurses visit day schools.

"No appeal for medical treatment from a Canadian Indian goes unheeded, and no expense is spared by the Government to give the sick Indian the benefit of the best medical and hospital care available." This statement from the Government Report is confirmed by the following extract from an article in the Toronto *Mail and Empire* of August 3, 1929:

RESOURCES OF DOMINION USED TO SAVE LIFE OF INDIAN BOY

Special to The Mail and Empire

Ottawa, Aug. 2.—Sam Cook, the young Indian lad who was rescued from Fort George and brought to Ottawa by airplane, will not lose his life nor even lose his leg. The white man's doctor has saved the terribly-injured limb, though but for the white man's flying bird Sam would have been a cripple for life, if indeed his life had not ended.

In a little white cot in the Ottawa Civic hospital, between sheets whiter than Sam ever dreamed of, with soft pillows and shaded lights around him, the young redskin to-night rested easily. Not only had Dr. Murray, a bone specialist, been able to ameliorate

his pain and bring his terribly-injured leg into a straight line, but someone found that Mr. Benson of the Indian affairs branch could speak Sam's language. To-night Mr. Benson sat by Sam's bedside and told him cheery stories of the white man's country and listened to Sam's wonderful tale of the flying bird.

It was June 18 when an accidentally discharged rifle smashed Sam's leg. Sam was only a poor little treaty Indian, but when word of his plight reached Ottawa, the great Fairchild plane which had just completed the Awrey Indian treaty expedition, was directed to fly north for Sam. For the life of this Indian boy the dominion government is spending nearly $1,000. It cost over $650 to have the plane make the flight, and on arrival in Ottawa the best surgeon available was asked to take charge.

Flight-Lieut. Higgins, with his mechanic, Sergeant A. Greene, had just completed the final leg of the long treaty-paying flight, when they received word at Remi lake to go north for the injured lad. They scarcely waited to refuel before they swooped up into the air again on the mission of mercy. Fort George is at the northern end of James bay and it meant a 500-mile flight from Remi lake.

Arrived at Fort George, the flying officer with his mechanic and the missionary, bound the injured leg in splints. They stowed a mattress in the plane and placed the boy upon it.

Beside the sick boy sat Sergeant Greene, beguiling the time and making the boy comfortable. For 600 miles the plane ran through heavy weather, racing against rain and storm and wind and time. From Fort George to Ottawa is 700 miles. The plane was not expected to reach Ottawa until to-day but at 9 o'clock last night she sank like a tired bird on the home waters of the Ottawa river at Rockcliffe.

The boy was at once rushed to the Civic hospital and emergency treatment given to him. Dr. Murray was called and began the long fight to bring cleanliness and healing to the shattered limb. To-night the boy rests well and the best is yet to come.

When Sam was taken away from Fort George in the plane the Indians thronged to the shore. Sam has no mother, but his father watched with strange fears and apprehensions., the departure of his son in the strange and terrible machine. Only his faith in the white missionary held him up.

These first Canadians, about whom we are studying, have a claim upon every other Canadian to help those who wish to leave reserve life to attain citizenship. The task of the United Church is to do its share in making

the citizenship Christian. Through the great natural intelligence of their race, guided and developed, the Indians, if Christian, will contribute in no small degree to the future prosperity of our Dominion.

Will we, as young people, prepare ourselves to continue giving the Indians the Gospel, which is the very foundation of progress? Some may ask, when will missionary work among the Indians be unnecessary? There is only one answer. It will be unnecessary when white folk no longer need ministers and churches with all these contribute to the life of the individual, the community, and the Dominion.

Chapter V

OUR WORK WITH THE DOUKHOBORS IN CANADA

Reference material and suggested programme page 214

Sod-roofed and mud-plastered log houses clustered about a large pretentious frame building centrally located, aroused my curiosity as we drove across the prairie in Saskatchewan between Yorkton and Prince Albert. Who are the settlers in this part of the country? I inquired, and received the reply that they are chiefly Doukhobors, but that those living in these primitive houses were the most conservative and the fine homes we had seen through the country were evidence of the prosperity and progressiveness of many of these people.

At the present time there are more than 15,000 of them in Canada, settled in Saskatchewan, Alberta and British Columbia. We may have heard something of their community life, their opposition to education, and their religious pilgrimages, seemingly very senseless and unnecessary, but have we ever thought there may be reason behind it all?

The name Doukhobor means "spirit wrestler", applied to them because of their opposition to war, oppression, worldliness, materialism, and formalism in religion. Persecution, privation and exile only seemed to make them more steadfast in their faith. For the most part they have been illiterate, giving unquestioned and unthinking obedience to their leader whom they accept as an incarnation of Christ. They claim to be God's

chosen people, living under the district guidance of his Holy Spirit, and therefore above all human laws and government. This is their idea of religious freedom.

As far back as 1768 we find records regarding them. The people themselves tell us that three Cossack brothers living in the Don district of Southern Russia, through the teaching of the Holy Spirit and a careful study of the New Testament, were led away from the Russian Church to worship God in spirit and in truth. Their refusal to recognize the authority of Russian government resulted in persecution and in 1799 an edict was issed that "everybody who shall be convicted of belonging to the sect of Doukhobortsi shall be condemned to lifelong hard labor." Finally Alexander I of Russia granted them permission to form a settlement on the seacoast, known as Milky Waters district, near Crimea. Here they were to be given freedom to live in peace so long as they were not guilty of "open disobedience to civil authority". All the Doukhobors did not take advantage of this permission, but in a few years the colony had grown to 3000 and it is largely from this group and their descendants that the Doukhobors in Canada have come. In the Milky Waters district they became prosperous farming people and as their wealth increased their funds were vested in what is known as the "Orphan House" a sort of community bank in charge of the leaders.

Doukhobors are ardent pacifists and when they were compelled to take part in Russia's war against Turkey, they threw away their arms in the midst of the fighting. They also refused to acknowledge any authority in church or state, and this led to many difficulties. In

1884 they were expelled from the Milky Waters district; some of the men were conscripted for the army and others exiled to Siberia, religious gatherings were prohibited, and they were subjected to arrest and imprisonment. In 1889 they were transferred to the Transcaucasian province where the Russian Government thought they would be forced to fight the mountain tribes and robber bands in order to protect their homes and families. In spite of difficulties, through cattle raising the colony prospered. However trouble arose over the choice of a new leader and this caused division.

The first three leaders, Kolesnikoff, Pobirohin, and Kapoustin, were most efficient and successful, but later leaders proved miserable failures whom the Russian Governor General accused of putting men to death in the name of religion and of concealing crimes committed by members of the colony.

Loukeriya, the wife of one of these, succeeded to the leadership on the death of her husband. At her death it was proposed to elect as leader her nephew, Peter Veregin, who had lived in her home for many years. Some of the Doukhobors refused to accept him and the matter was referred to the Russian courts. The opposition party won the case and Veregin and his followers were exiled to Siberia. Again, exile only served to make them more zealous in their religious observances, not to drink wine, not to smoke, nor to eat flesh. They finally resolved to burn all their arms so they could not be compelled to fight, but fearing the interference of the authorities, they kept their purpose secret. On the night of St. Peter's Day, 1895, they carried out their plan, but

their secrecy was regarded with suspicion and a report was sent to the authorities. Cossacks despatched to prevent lawlessness, cruelly treated and tortured the Doukhobors. The colony was broken up and later the people obtained permission to emigrate. But where? The Quakers of England and of Pennsylvania were sympathetic and sent money for expenses. After much deliberation Canada was chosen as their destination and 2000 Doukhobors arrived at Halifax in 1899. Others followed, until in a few months their numbers were increased to 7361. The Dominion Government granted them exemption from military service and assigned them 270,480 acres of land in Saskatchewan between Yorkton and Prince Albert. Here, under great difficulties, they began a new colony.

Reaching Saskatchewan late in the spring, the first year they were able to sow but little grain and even this was spoiled by frost, so they had scarcely any food to carry them through the long, cold winter. The men went to work on the railways, leaving the women at home to do the work and build houses. All suffered much privation, but through thrift, industry, dauntless courage and faith, supplemented by aid from the Federal Government, from women's organizations, and from the Quakers of Pennsylvania who built schools and paid the teachers' salaries until the schools were taken over by the Government, these settlers prospered. The southern part of the colony, however, was strongly influenced by the writings of Peter Veregin, and decided to invite him to come to Canada as their leader. As a student of Tolstoy, Veregin taught that all governments are immoral because

they rested on the principle of physical restraint. He also accepted Tolstoy's view on the fundamental evil of private property, on the glory of the simple life, and directed that the village become the centre from which the surrounding land would be cultivated and all earnings be pooled in the village treasury for the purchase of supplies. In attempting to follow out these teachings, the Yorkton colony found that production and earnings rapidly decreased when the responsibility for providing the means of living became general, and by 1900 the attempt was given up.

Meanwhile the time came when, according to homestead laws, each farmer would have to apply for the title to the land he cultivated. In order to obtain the title it was necessary to take the oath of allegiance to Canada. In the Yorkton colony all but a few refused to do this. In the Prince Albert colony a very large proportion complied with the government requirements and became independent farmers. As their numbers increased they broke away from community control and became known as the Independent Doukhobors. At the present time about half of all Doukhobors in Canada are classed as Independents, and having taken the oath of allegiance, are British subjects.

During the unsettled period of the early days a considerable section of the Doukhobors, numbering about 1,600, followed a zealot who preached that it was wrong to use metals taken from the earth and smelted by the labour of our enslaved brethren; that it was wrong to train horses or cattle to do our work; that it was wrong to use money which bearing "the image and superscription

of Cæsar" should be rendered back to Cæsar; that it was wrong also to till the ground for why should they "spoil the earth" when there were warm countries where men could live on fruit. Had they not the example of Jesus who abandoned manual labour and went about the world preaching and teaching the law of God?

Three-quarters of the colony refused to give up their settled way of life and declared the preacher and his followers were mad, though among the zealots were some of the ablest and sincerest of the sect. The latter sneered at the others as being "no Doukhobors" and much bitterness resulted, for families were divided and brother opposed brother.

Handing over their money to the nearest agent of the Immigration Department (he representing Cæsar), turning their horses and cattle free (these were taken in charge by the mounted police) and driving their sheep out on the prairie to be left to the care of God, (but wolves devoured them), they cut the metal hooks off their clothing, set their homes in order and started on a pilgrimage. Their alleged intentions were to meet Christ, to preach the Gospel, to reach a warm country where there would be no government and where they would eat fruit from trees. They took with them little but bread and apples, and their clothing; some went bareheaded and barefooted. It was late in the fall, but convinced that as they were obeying God's will He would send a second summer instead of a winter, they felt no fear. When they reached Yorkton the police refused to allow the women and children to be taken farther, but the men evaded the police until they reached Minnedosa,

Manitoba, when they were rounded up and compelled to return to Yorkton by train.

In 1902 Peter Veregin reached America and from 1903 to 1924 was leader of the Doukhobors in Canada. He was surprised to find that his writings had been interpreted so literally by the colony and advocated more moderate views. His sound business sense had a good effect on the community generally. A committee of three was placed in charge of all funds, half of the men were sent to work on road and railway construction, supplies were bought in bulk at wholesale, a brick-and tile-making plant was put into operation, cattle and horses were purchased for the land, also modern machinery, and the community grew financially successful. Veregin did not, however, favor taking the oath of allegiance nor of building schools.

The Community Doukhobors claim that school training does not teach the boys to farm nor the girls to take their place in a country home, so they consider it in the best interests of the community to keep the children in a position where they cannot leave the land because lack of education makes it impossible for them to compete in other employment. Financially, too, it is much better to have plenty of workers for the demands of farm work, and boys and girls can help in many ways. Registration of marriages, births and deaths, or any statistics regarding these, is refused since this would be an acknowledgement of state control.

As time passed the absolute authority of Peter Veregin was questioned by the more liberal Doukhobors and especially the younger people who were eager for education

and quite opposed to the policy of burning schools established by the government. So strong did the progressive party become that Veregin decided to establish a new colony,and migrated to British Columbia with about 5000 of his followers who resented the refusal of the government to give titles to land excepting to those becoming British subjects. They desired, but under the conditions could not demand compensation for the farms they left.

Settling in the rough timbered lands in the valley of the Kootenay River, south of Nelson City, they have transformed about 20,000 acres into fine fruit farms, have built canneries and a jam factory equipped with the finest of modern machinery. In endeavoring to establish schools among them, the British Columbia government has met determined opposition and many of the buildings have been burned. Gradually, however, the demands of the younger generation for education is winning out and it is quite probable that in another ten years the Doukhobors will be largely Canadianized. Veregin never regained full control of the Saskatchewan colony; indeed his occasional visits were marked by a growing coolness on the part of the colonists, though numbers of them continued to acknowledge him as leader.

Careful, and hardworking, everywhere we find the Doukhobors thrifty and prosperous. When the Community Doukhobors refused to "prove" up on their homesteads in 1907, the government compromised by giving a temporary grant of fifteen acres to each man, woman and child, tenable during the pleasure of the

government. In 1918 this grant was withdrawn but by that time they were in a position to buy the land. In the meantime 1100 homesteads representing thousands of acres, well cultivated, had been thrown open to the public when abandoned by Veregin and his followers on their removal to British Columbia. On many a farm a large frame house provides a home for thirty or forty people—father and mother with married sons and daughters and their families. Within the house everything is scrupulously neat and clean though most of the furniture is home made. The gardens supply much of the required food as the Doukhobors are vegetarians and live simply. The women spin and weave home-grown flax and wool for clothing for the family and often show real art in this work. The more progressive Doukhobors live in fine up-to-date homes and dress in modern Canadian fashion. When Premier King visited Blain Lake, Sask., not long since he was presented with flowers and an address composed and read by a Doukhobor girl. In his reply the Premier complimented the girl on her fine construction and chaste English, and the comprehensiveness of her thought.

Doukhobor leadership has not always been of the highest and in seeking to evade the law and the conforming to our usages and customs they have often been ready to stoop to deceit and methods which we consider far from upright. The people, too, have been exploited by unscruplous men taking advantage of their ignorance. But though ignorant and bigoted, yet the hardships undergone have produced a people hardy and courageous, willing to endure privation and persecution for their religion. The older people fear the loss of their faith

through the influence of Canadian contacts and the education of their children. Indeed there is danger, as the young folk break away from the strict religious observances of their fathers, that they will drift into atheism unless the Church provides wise Christian teachers and leaders.

Among the young people of the Independent Doukhobors who have been permitted to attend school—some are graduates of high school and of college—and to come in contact with Canadian ideals, there is a growing feeling that possibly the Doukhobor mission has outlived its usefulness in teaching pacifism, now so wide-spread in many countries. In 1924 The Young Doukhobor Movement was incorporated among the more forward-looking Doukhobors with the purpose of promoting education and progressive methods among their people and leading them out of their self-imposed isolation to the enjoyment of the privileges and freedom that Canada affords. In accomplishing this they need our help and sympathy.

That same year (1924) Peter Veregin lost his life in a railway accident at Farron, B.C., and the Doukhobors decided to invite his son to become his successor. The son arrived from Russia in 1927 and since accepting the leadership has been anxious to re-establish the Doukhobors into a strong unified body. He proposes to bring more Doukhobors from Russia notwithstanding that the Russian government is offering strong inducements to the Canadian Doukhobors to return to Russia, believing their splendid success as farmers would be a factor in helping to restore and build up that country.

Of recent years the Independent Doukhobors in Saskatchewan and Alberta have made great progress not only as agriculturalists but in adapting themselves to the better things of Canadian life. Others, among the Community Doukhobors, after thirty years residence are still Doukhobors in language, customs, dress and standards. Difficulties arising therefrom make our government realize that it is not wise to allow large groups of people to grow up and continue in ignorance of Canadian ideals and standards, but coercion seems only to make them more stubborn. The solution of the problem is slow but by no means hopeless. Christian leaders have an enviable opportunity in training the boys and girls and, through them, of influencing the homes.

At Buchanan and Veregin, in Saskatchewan, the United Church has established missions. In the district from Kamsack to Buchanan are various nationalities, but the Doukhobor predominates. Many belong to the Independents and three of their young men each subscribed $100 to a new United church built not long ago. The people are being reached through church services, religious instruction in the schools, church camps, organizations of Train Rangers, Tuxis Squares and Canadian Girls in Training.

Having suffered and endured much for what they believe to be right, let us think of them as friends worthy of a place in our church and country, let us establish friendly contacts where we can, and let us pray for them and for our missionaries working among them, that all that is best in the Doukhobor character may be given in free service for Jesus Christ.

Chapter VI

OUR WORK WITH THE FINNS IN CANADA

Reference material and suggested programme page 215

Suomi—where? What can you tell about Suomi? If asked about Finland you could, of course, answer readily, but few Canadians know that Suomi is the name the Finland people give their homeland. The name means "the swampy region", for Finland is a land of thousands of lakes laced together with rivers forming a continuous waterway; much of the travel, therefore, is by boat or motor launch.

Lying between the Gulf of Finland and the Gulf of Bothnia on the south and west, and the Arctic Ocean on the north, with an area of 145,686 square miles, Finland is about the size of England, Scotland, Ireland and Belgium combined. Although 1,200 miles farther north than Toronto, the southern portion has a fairly temperate climate, but the north is intensely cold for many months of the year. For four weeks before and four weeks following Juhannus (mid-summer day, June 24th) the sun never sinks below the horizon and the dazzling beauty of the northern lights lingers long in the minds of many homesick immigrants.

The Finns coming to Canada have settled in and about Fort William and Port Arthur, in Saskatchewan and Alberta, others in New Ontario at Timmins, Kirkland Lake, Cochrane, Sault Ste Marie, a large colony at Copper Cliff and a considerable number in Toronto. They are neighbors and friends to many Canadians, and

yet most of us really know very little about the history and people of Finland, so we often misjudge their actions and their motives.

The Finns are of the Aryan race and closely related to the Teutons. Tall of stature, red-blond in complexion, with light hair and blue eyes, they are a hardy race because of their long residence in the keen bracing atmosphere of the far north. Noted for their athletic attainments, great physical endurance, cleanliness (every farm has a bath house), honesty, hospitality; lovers of music, thorough in what they undertake, with a deep sense of justice, lovers of peace, liberty and independence, open-minded, and of unflinching courage in the face of danger and death, they surely possess many characteristics for the making of good citizens.

A contrast of the two countries will enable us to understand some of the inducements that have already brought from 60,000 to 80,000 of them to Canada, and are influencing thousands more to come year by year.

Canada	Finland
	Area
3,797,123 square miles	145,686 square miles (12% is covered with water).
	Population
9,658,000	3,500,000 { 88.7% Finnish 11. % Swedish 0.3% Mixed
	Climate
Temperate to Frigid	Cold for the greater part of the year excepting in the southern part, where the climate is similar to that of Central Europe.

Soil	
Large percentage fertile. Forest and mineral wealth.	65% of the population are farmers who carry on chiefly in the south and west. Some cattle grazing lands in north.
Transportation	
Railways Motor roads Waterways Electric roads Airways	Waterways Water falls furnish power for electricity. Some motor launches and motor buses. A few short railways.
Business	
Great opportunities for all classes in all lines.	Opportunities limited because of limited production and capital, and unfavorable climate.
Products	
Wheat, barley, oats, minerals, lumber, cattle, fish, fruits, dairy products, manufacturing.	Lumber, butter, cheese, cellulose, paper, hay.
Markets	
U.S.A., Great Britain, British West Indies, Australia, Japan.	Restricted to Sweden and a few European countries.
Religion	
Protestant, 59%. Catholic, 38½%.	State Church (said to be most Lutheran country in the world). Evangelical Lutheran..97.3% Greek Catholic..... 1.7% Roman Catholic Methodist Episcopal } 1% Baptist

The earliest arrival of the Finns was only forty or fifty years ago, the first colony being formed at Fort William and Port Arthur. Since then thousands have continued to come year by year. Most of these are from the northern part of Finland and while they have

had few advantages in the way of education and training, they desire to escape the heavy taxes preventing financial advancement, and to enjoy the freedom Canada offers. About ten per cent. have settled on homesteads, others work in the mines and prove splendid miners, others work in lumber and railway construction camps or as day laborers. At one time they were considered the best workers among the immigrants, but many have become tainted with socialism, bolshevism and communism. For this reason some companies refuse to employ Finns and communities have been broken up through lack of work. Thirty years ago exiled socialist leaders came to Canada where they could have liberty to advocate atheism, anarchism and free love, privileges refused them in their own land. They have carried on a vigorous propaganda in Finnish colonies, organizing socialist societies, building large halls, publishing papers, and to-day we have the Communist Party of Canada. The teaching provided in these halls and communities is atheistic and radical in the extreme, anti-patriotic and anti-Christian. Though by no means in the majority among the Finns in Canada, yet casting a complex of fear through terrorism, the communists manage to dominate many settlements. For twenty years the Churches of Canada failed to provide any counteracting influences.

If it be true that prospect is better than fulfillment, the Finns have much to gain in Canada through the opportunities for advancement and development in all walks of life. While it is not easy for older Finnish people to adapt themselves to the ways of a new country,

yet they make good settlers and help to develop our great open spaces. The hope of Canadianizing the Finns is through the education and training of the young people who much more readily and willingly adjust themselves to changed conditions. But this is not sufficient. They must be taught to respect and observe Canadian laws, to know that the greatest motive in life is the advancement of righteousness and good will, and that hate and ill feeling are harmful. Friendliness, neighborliness and Christian kindness will do much to win them to a confidence in Christianity and bring them to understand that if they wish to enjoy the privileges of our national life and citizenship they must be willing to accept the responsibilities therefor, and that because we believe Jesus Christ is the true leader for all of life we wish them to follow Him. This is the prospect to be visioned through the missions of the United Church and through the contact of individual members of the Church with the Finns in Canada.

In the United Church missions at Manyberries in Alberta, Dunblane district in Saskatchewan, Cobalt, Copper Cliff, Timmins, Cochrane, Louise Township, Sault Ste Marie and Toronto in Ontario, much is being done to help the Finnish people through providing for the teaching of English free of charge, for the study of music, of reading and public speaking, of domestic science, of manual training, of swimming, games, gymnasium courses and athletics, through Bible teaching in the Sunday schools and through church services.

Growing in the Christian life is not always easy for these people who have to learn higher standards in many

A FINNISH C.G.I.T. GROUP.

A FINNISH CHURCH IN NEW ONTARIO

UNIVERSITY EXTENSION WORK
Lecturing to a group of Ukranians

UKRAINIANS, A HAPPY EVENT

things. Some of their ideas as to methods of raising church funds might be considered questionable; making their lives correspond with their Christian profession is a new requirement; breaking away from superstitious influences is necessary; realizing Christ as a personal Saviour and Friend whom they worship in spirit and not in form and ceremony, changes many standards.

For Finns living in isolated localities on the prairies, in the bush, or among the mountains there is as yet little being done by our United Church and the need is great, for the longer the work is delayed the more difficulties arise. Our co-operation is needed if they are to become Christian Canadian citizens. They may wear Canadian clothes, their children may speak English as fluently as any one, they may graduate from our universities, they may work with us and yet not be one of us. We must share our best and highest ideals with them or they will prove a detriment to Canada.

In connection with the Church of All Nations in Toronto, the Finnish congregation is the largest of the six national groups gathering there. In other centres there are fine groups of church members, and where ministers of their own nationality, trained and ordained by the United Church, are in charge, good work is being done, as well as by Canadian missionaries. To the young people of the United Church a splendid opportunity is afforded to strengthen and promote the work. Shall we accept the challenge of our Church and of our country in co-operating with the Finns for the attainment of the highest Christian Canadian citizenship?

Chapter VII

OUR WORK WITH THE UKRAINIANS IN CANADA

Reference material and suggested programme page 216

Five hundred thousand Ukraninians—one in every twenty persons— in Canada are a force with which to reckon. If these and their descendants are to become assimilated with Canada's people, we need to know their attitude towards things Canadian and towards life in general while they need to gain an understanding of our laws, our social customs, our national life, and our religious ideals.

Coming from the Ukraine in Southern Russia, from Galicia, Ruthenia and Bukowinia in Central Europe, the Ukranians represent a people who about the twelfth century were members of a large and influential empire. During the centuries territory has been lost to one and another of the neighboring states until the principality of Ukraine is now only a remnant of its former greatness. To restore the empire in all its power is the dream of Ukranians everywhere.

The larger number of the Ukrainians are of the peasant class and we find large settlements in Northern Alberta, Saskatchewan and Manitoba where they are often very successful as farmers on land that Canadians refused to accept. Others in our cities, towns, mines, and construction camps are ready to undertake the heavy work of digging sewers, paving streets, building roads and railroads, and mining our mineral wealth, not so much

because they enjoy this work but because they are willing to do anything to make a living and give their children the privileges that Canada affords.

The background of the Ukrainians, however, is not our background. They come with ingrained prejudices and with impulses and hopes that are foreign to us. They bring long centuries of history and while they have been touched slightly with Canadian ideals yet in general they are ignorant of our past, of our language, of our aspirations, and so cannot become one with us until there is a common basis established.

While Ukrainians are not always willing to accept the responsibility of Canadian citizenship, yet much depends upon the treatment they receive from Canadians. They respond to neighborliness (Luke 10:29–37) and goodwill, but are suspicious and distrustful where they have been exploited, and, unfortunately, some Canadians consider it quite justifiable to take any advantage of a man or woman who may be unfamiliar with our language and our laws. As they make progress they are eager to have a share in politics for which many of them consider they have special ability. They are therefore easily influenced by agitators, promoters, and propagandists.

The glorified promises of immigration literature has been sadly lacking in fulfilment for many of these people to whom Canada has meant extreme hardship. Homesteads for the asking and possession for certain improvements, they receive, but the farms are often far from school, from market, from a doctor, or from a church, and they must wait and work for years before securing

these privileges. One community had been settled nineteen years before any religious service was held among them. Think of a generation of boys and girls growing up under such conditions!

In Canada they find freedom from many of the restrictions and depressing customs of their homelands, but often this freedom means the throwing off of all that is best and finest in their lives without acquiring something better and finer. Their standards differ from ours. They have not been trained in the principles of temperance. Many of the young people acquiring our language and customs regard their parents as out-of-date and so homes are divided and parental influence weakened.

In spite of all these adverse conditions—and for some we cannot shift responsibility, the Ukrainians are making a real contribution to Canada. They are helping to settle and develop our great open spaces; they bring a new strain of life with many admirable qualities that add to those of the Canadian born; as pioneer farmers they have gone into remote districts on land covered with brush or stones, they have lived in shacks with little but potatoes for food, made their own clothing, their own vehicles and furniture, and raised their own stock. They have accepted the law of necessity and done it without complaining. Others are building our railroads, laying sewers in our city streets, or digging our wealth from many mines. Surely they are making a contribution worth while! But are we helping them to make their very best contribution?

Our great wrong towards them is that we have allowed them to live apart and have not made any forceful effort to share with them our best. Our Anglo-Saxon race, by its very name, indicates a mixture of races and a fusion of blood. If in our Dominion we can have the good qualities of all the races blended, should it not be to the advantage of all? Do we appreciate the gift of life and blood of human kind poured out through the tides of immigrants into Canada? With all the fresh outlook of these people who, though educated in our schools and universities, still retain the trend of their home race, life socially, commercially, politically and religiously cannot grow monotonous in Canada.

It is not necessary that they break with the best in their past in order to become good Canadian citizens, but they cannot become good Canadian citizens until they are willing to appreciate and appropriate the good that this land has to offer. "Whatsoever things are good, whatsoever are pure, whatsoever things are lovely" we need, from whatsoever source. We need their artistic ability, their musical ability, their poetry, their nobler possessions, the complete life of their spirit, for the advancement of Canada and for the Church. Let us not think of them as inferior. We owe it to them and to ourselves, to our country and to our church, to help them become Christian citizens, not just immigrant settlers. The privilege of service is ours and we shall be well repaid for all we do for their moral and spiritual uplift. Christian teachers in the public schools and in the colleges where the boys and girls attend, have an

unsurpassed opportunity of cultivating the best and highest ideals.

Ukrainians are progressive. Already the sod shack has given place to the comfortable home, the oxen have been superseded by motor cars. We must not expect them to become Anglo-Saxons but we do want them to become Christian Canadians, that they, with us, each contributing his best, may make Canada a land "wherein dwelleth righteousness and justice" and a strong bond in world brotherhood and friendship.

So great a task cannot be accomplished excepting through the strongest programme of education and the highest type of Christian leadership. Our United Church has been giving leadership among the Ukrainians in many sections, following the new lines of railroad and motor roads in rural sections, and developing social centres and All Peoples' Missions in towns and cities. Much has been accomplished but greater things are yet to be done.

Parents almost unanimously desire that their children learn English, realizing how they have been handicapped socially and commercially by not being able to speak or understand it, because they have made little effort to do so. Canadian teachers in charge of public schools can teach the boys and girls much more than speaking English, as the following story shows:

"I was the first teacher in this little prairie school in the midst of a foreign settlement. My feeling of aversion soon wore off, and I became intensely interested in teaching the children English. In a few days they were making use of English sentences, executing commands

and playing games. At the same time the little girls began to appear in cleaner dresses. The boys soon made free use of towels and soap, and there appeared neatly-parcelled lunches, with the bread carefully sliced. Thus the work went merrily on! The enrolment reached over sixty in three months, and at the end of this period each of the forty children, who at the beginning of the term knew absolutely no English, could carry on a fluent conversation in the language of this country. Then came a grand union picnic, held in connection with the six or seven schools in the vicinity. A great parade was an outstanding feature and the pupils of this school won first prize for the best marching and general appearance. How proud those parents were! A great many New Canadians saw the light that day! The fall term culminated in a grand concert on Christmas Eve. Over forty children read, recited, took part in dialogues, or sang, and every word was in the English language. The National Anthem was lustily sung by these future citizens, and their more or less ignorant parents looked on with smiling faces."

Thus in about nine months these children obtained a good working knowledge of our language, were given an insight into the social side of Canadian life, and were started on the march upward. The unqualified half-Canadianized "foreign" teacher cannot properly inculcate those ideas so essential in laying the foundation of true citizenship in Canada. The mere teaching of children to speak our language is not the most important phase of this great educational problem.

Many of the faults of these people are the direct result of tyranny and these could be wiped out. The generation of Canadian-born Ukrainians have adopted Canadian customs and modes of dress; their weddings are gradually being replaced by other forms more in accord with Anglo-Saxon customs, and intermarriages are of almost daily occurrence. Professor Steiner says, "There is in the Slav a certain passivity of temper, a lack in sustained effort and enthusiasm, an unwillingness to take the consequences of telling the truth, a failure to confide in one another and in those who would do them good, a rather gross attitude towards sexual morality, an undeniable tendency towards anarchy. They have little collective wisdom, even as they have no genius for leadership, scant courtesy towards women, and other human weaknesses to which the whole human race is heir. To balance these failings, however, they have a deeply religious nature, a willingness to suffer hardship, a genius for self-expression in all forms of art, are usually honest in their business dealings and hospitable to strangers."

During the Great War two battalions recruited from Northern Alberta were eighty per cent and sixty-five per cent Ukrainian, most of whom came from settlements where our Church had for ten years been doing practical Christian work.

In their home lands the Ukrainians have had few rights and privileges accorded them in government affairs. The freedom granted them in Canada in the bestowal of franchise and the privileges of citizenship has had a tendency to make these people look rather

lightly upon our laws and institutions and to develop disrespect for our laws. Co-operation between the foreign born and Canadian born is absolutely necessary. Personal contact, individual sympathy and deep interest in their well-being will gradually win the confidence of the Ukrainians. Isolation is the greatest wrong we can inflict upon them. Canadian standards should be brought home to them; Canadian institutions should be supported; Canadian customs, habits, and laws should be made known and explained. We need to know them and they need to know us. This Canadianization cannot take place without the aid of the Church. As Christians they will become a higher type of citizen than without the aid and teachings of Christianity.

"Strange as it may seem, the world looks, on the whole, more hopeful and more filled with God's providences when we are at the bottom looking up than when we are at the top looking down." Only as we walk side by side with these new friends and face the future and its problems together shall we make satisfactory progress in our nation and in our church.

Sometimes objection is made to the Ukrainians teaching their language and literature to their children, but should a knowledge of two or three languages be a detriment to good Canadianism?

The Ukrainian Labour Farmer Temple Association (U.L.F.T.A.) has a Dominion charter which grants the privilege of organizing, speaking and writing. The aims stated therein include promotion of education among the members and arrangements of public lectures, concerts and theatrical performances. Emphasis is laid

on the development of orchestras, choirs, and dramatic clubs, as well as on training for leadership. The need of social life for the non-English-speaking adults makes the Temple a community centre. All the Temples throughout Canada are affiliated with the Ukrainian Labour Temple in Winnipeg.

In Winnipeg there are 16,000 Ukrainians. The children attending the U.F.L.T.A. are taught Ukrainian literature, history, plays, and music, especially orchestral music. The adults, who are often illiterate, learn to read and write the language they speak. The school board of Winnipeg has co-operated with the Ukrainian Labour Committee in establishing night classes for adults to learn English.

Several newspapers are published in Ukrainian, and through their columns hosts of immigrants learn about Canadian life and gradually acquire a working knowledge of the geography, history, politics and economics of the Dominion. At the same time the newspapers keep them informed as to happenings in their homelands to which, of course, their hearts often turn. One can readily understand how far-reaching the effects of the foreign language press may be upon the Ukrainians if the editors are extreme or prejudiced in their presentation of events and conditions. *The Ukrainian Voice* and *The Ukrainian Labour News* are secular, while *The Canadian Ukrainian* is published by the Catholic Church and *The Canadian Ranok* by the United Church of Canada. Our United Church paper is a great help to many Christians living in isolated places where there is little to encourage

them to do their best. The editors are Dr. A. J. Hunter of Teulon and the Rev. S. Bychinsky.

Canada's Ukrainian population we find, along with other nationalities, centred in and about the following cities and towns of the different provinces: Alberta—Edmonton, Lamont, Smoky Lake; Saskatchewan—Regina, Rosthern, Saskatoon; Manitoba—Gimli, Starbuck, Brokenhead, the Shoal Lake district, Winnipeg; Ontario—Fort William, Port Arthur, Sault Ste Marie, Sudbury, Toronto, Hamilton, St. Catharines, Brantford, Oshawa; Quebec—Montreal; Nova Scotia—Sydney.

Under the United Church seventeen ministers and students of Ukrainian birth are working among the 500,000 of their own people in Canada and requests for ministers from formerly hostile communities are now being received. One of these ministers working as missionary at large in Western Canada reports a wonderful reception, very different from ten years ago when the missionary was driven out of some communities with stones and many curses. The change is largely due to religious movements in Central European countries, where great revivals have developed through the religious devotion of some men and women who came in contact with Protestant churches in Canada and later returned to Europe to live. In their homelands they have encouraged their neighbors to meet with them to read the Scriptures. So wide-spread has the movement become that no longer is it considered unpatriotic to declare oneself a Protestant. The old religions were so closley associated with state affairs that to renounce one's faith implied disloyalty to the country. This religious

movement in Europe has had a decided influence on the response of Ukrainians in Canada to the teachings of our missionaries.

Among them we find three religious groups. The Uniats or Eastern Orthodox accept the authority of the pope in church affairs but use the liturgy of the Greek Catholic Church. In the Greek Catholic church the priests are allowed to marry. The Roman Catholic church has a strong following in Canada. With the younger generation, however, education and training are weakening the hold of many of their beliefs and they are drifting out into atheism and communism, which means lawlessness and unrest. These conditions provide a most urgent plea for the best that it is possible for our Church to give them in leadership and teaching. To meet the situation means earnest work, sacrifice, prayer and giving, on our part. Are we ready to pay the price?

In Alberta two Ukrainian ministers are working as missionaries. Opposition and suspicion has had to be overcome but they have succeeded to a certain extent. A hospital at Smoky Lake and three school homes in the province have had a share in breaking down prejudice and antagonism, for experience in connection with these institutions is convincing the people that the Church has come to share with them the best in life and to give them fullest opportunity in a free land. In Edmonton the Rev. W.H. Pike is a most successful superintendent of our mission, with which are connected Buchanan, Mc Queen and Beverly institutes. At Lamont Drs. Archer and Rush have built up a splendid hospital work in a constituency of 40,000, the majority of whom are Ukrain-

ians. In the hearts of many distrust has changed to gratitude because of the benefits the hospital has brought.

In Saskatchewan our church has missions in Regina, Canora and Rosthern. Dr. Rose, in charge of Hafford hospital, speaks Ukrainian fluently and is able to make himself understood in several other languages. This has helped much in the success of his work. At Wakaw another hospital is carried on by our Woman's Missionary Society. Social centres at Insinger and Calder are superintended by missionaries specially qualified and trained for the work. School homes at Battleford, Prince Albert and Yorkton also make a fine contribution to our missionary work.

From the university in Winnipeg eight Ukrainian students went out in 1928 as summer supplies, and their number is increasing each year. All Peoples' Mission is the centre and inspiration of a splendid work under the charge of the Rev. J.M. Shaver, and Robertson House, under the Rev. J.R. Mutchmor, is rendering equally good service. Two years ago the Ukrainian congregation in Winnipeg contributed $150 to the Missionary and Maintenance Fund. At Teulon and Sifton, Ukrainian students have assisted in the mission work, with good results. Since 1926 a Missionary at large for Manitoba has preached the gospel and lectured on many subjects of helpful interest to the people, but his territory is so great and the constituency so large that he is unable to give close supervision to any group of the Ukrainians under his direction, and this is much needed. Besides there are great settlements as yet altogether untouched.

In Ontario at Fort William, Port Arthur, Sault Ste. Marie, Sudbury, Oshawa, Toronto, Hamilton, Thorold, Welland, Port Colborne, and Windsor the work of our church is extended to the Ukrainians, through many services and activities. We have missions also in Montreal, P. Q., and in Sydney, N.S., Immigration officers at Halifax, St.John, Quebec and Montreal render helpful service to incoming Ukrainians by their welcome and friendly advice and care.

In the various missions and social centres the work is often hampered because of lack of suitable buildings, proper equipment and sufficient workers. In most cases the workers could be provided if young people were willing to prepare themselves for the responsibility and opportunity of leadership, and would volunteer their services. Apart from the church services, teachers in the Sunday Schools, in the kindergartens, leaders of C. G. I. T., Tuxis Squares and Trail Ranger groups, Boy Scouts, English classes, Daily Vacation Bible schools, gymnasium and athletic direction, sewing and cooking classes, the story hour, mission bands, temperance legions, sing songs, hospital visitation, jail visitation, relief distribution, systematic distribution of literature, health classes, fresh air camps, baby clinics, have an opportunity for the exercise of any and all their talents and of directing in the development of the bodies, minds and souls of boys and girls at the most impressionable age. The work of education through motion pictures and lantern slides, of conducting employment bureaus, of serving in the police courts and assisting in solving immigration and other problems require men and women of experience and

judgment but all this is done to a greater or less extent in the missions of our church.

There is a great deal that is heart breaking and discouraging, but there is much more that is inspiring and encouraging if we ever keep in mind that these people are in many ways like ourselves, with desires and hopes for making the best of their lives, and that the one thing needful and essential is a personal knowledge of Jesus Christ. He has brought 500,000 Ukrainians with all their needs and possibilities, to our very doors. Will the young people of the United Church co-operate in sharing with them our knowledge of Christ?

Chapter VIII

OUR WORK WITH ITALIANS IN CANADA.

Reference material and suggested programme page 217

The wife of an Italian miner lay seriously ill. Knowing the circumstances, an employee of a nearby railway secured a good doctor to visit her and his wife cared for her until she was restored to health. Two years later this employee was dismissed by the Railway Company because he had taken part in a strike. So bitter was the feeling against him that the Company prevented him from getting coal to heat his house. The Italians working on the road heard of this and decided that the man who took care of their sick country-woman should not suffer, so whenever carloads of coal passed the man's house they kicked off a half ton or more. "He good man, he help sick woman," they said. From the moral standpoint the story raises several questions, but it clearly demonstrates the deep appreciation of these people of kindness shown to one of their nationality.

Although recent Canadian legislation has restricted somewhat certain classes of immigrants, especially those from South-eastern Europe, immigration to Canada, which fell off greatly during the war and the years following, is again assuming large proportions. To the Board of Home Missions the United Church has committed the responsibility of formulating a policy through which the Church may relate itself to the problems of immigration.

Among the newcomers are numbers of Italians. Italy excels in the manufacture of locomotives, steam boilers, turbines and dynamos, pumps, silk-weaving apparatus, surgical and musical instruments, objects of art, and in food products such as macaroni and olive oil. In developing the power of Niagara Falls, the United States brought from Italy the great turbines required. Italy's honor roll of inventors, explorers, artists, musicians, sculptors, painters and poets is a long one. Christopher Columbus was an Italian; Garibaldi, a native of Italy, is an outstanding figure in European history; Michelangelo, as a sculptor, and Raphael, as a painter, hold leading places in the world of art; Caruso and Galli Curci, world-famous singers, have charmed vast Canadian audiences; Marconi's name is known in every country as the wizard of the wireless. Is it any wonder the Italians are proud of their country?

What is it leads them to leave their beloved homeland and come to ours where conditions are so different? Seventy-five percent of those who come are from Southern Italy where they have been engaged in farming, fruit raising and grape growing, though few owned any land. Heavy taxes and the restrictions under which they lived did not permit much opportunity for education or development. Only a small percentage can read or write, but they are healthy, rugged, hard working, amenable to discipline, generally good natured, honest and careful to pay contracted debts even though they must deprive themselves of necessary food or clothing to do so. The other twenty-five per cent have been cabinet makers, wood carvers, picture frame makers, frescoers, marble

workers, sculptors, artists, or musicians, making a meagre living, but seeing little chance of progress for their children. Canada has been represented as the land of opportunity.

If you arrived in a strange land, unable to speak a word of the language, knowing little of the people, with little money, and no idea where or how to obtain a job, what course would you pursue? This is where the United Church chaplains at the ports of entry—Halifax, St. John, Quebec, Montreal—find opportunity for service, and co-operating with the chaplains our mission centres throughout Canada render practical assistance.

In order to support their families and keep out of dreaded debt, the Italian men will undertake almost any kind of job—in factory, in construction camp, in mines, or on city streets—anywhere it is possible to get one. Usually wages are poor, the work heavy, the hours long, the food insufficient, the sleeping quarters uncomfortable and unhealthy. In the cities, homes are often established in the poorest tenements because expenses must be kept at the lowest point.

Managers and foremen in factories and shops employing large numbers of Italian immigrants frequently experience difficulty in securing the best work because the men do not fully understand orders and directions and are unable to ask intelligibly for explanations. Some firms have offered a premium in wages to all who will attend classes for the teaching of English and for general improvement. By hard work men have learned English in a few months and prepared themselves for good positions. Educated Italians coming to Canada have

worked in a factory or on the city streets until they could acquire English. Our public and high schools provide their children with the coveted opportunity for education, and they make good records. It is noteworthy how the innate artistic powers of the older people come to light and expand in the attainments of their children through the influences of our schools.

As the financial condition of a family improves through the education and business training that Canada affords, they are delighted to be able to secure new homes in better sections of the town or city. At this stage they are easily influenced and the trend of their future citizenship, especially with the younger people, depends very much on the type of teachers with whom they come in contact.

The missions of the United Church in Nova Scotia, at Sydney and Halifax; in Quebec at Montreal; in Ontario at Toronto, Hamilton, Welland, Niagara Falls, London, Sudbury, Sault Ste Marie, Port Arthur, Fort William; in Manitoba, at Winnipeg; in Alberta at Calgary; in British Columbia, at Vancouver, with night schools where English is taught, with classes in which Canadian customs, laws, and business methods are explained, with clubs for boys and for girls, with illustrated lectures on hygiene and the care of the home and children, with kindergartens, with social gatherings providing opportunities for entertainment, games and music, with libraries, with gymnasia, with neighborhood workers visiting the homes to help the mothers and children in their difficulties, with church services and Sunday schools, all contribute in bringing the Italians along with

many other nationalities, into contact with Christian teaching and influences. Any Young People's Society in a district without a mission, has a special opportunity for service in taking up some such work. As the Italian young people go out to earn their own living they often acquire a feeling of independence and demand freedom from parental control, so stand in special need of true friends and wise leadership.

The far-reaching missionary work of the United Church with Italians in Canada, began in Toronto when a Christian Canadian family extended help to a needy Italian family. The circle grew and presently a mission on Agnes Street was established. Now Toronto has three Italian missions in charge of two ordained Italians ministers of the United Church, and hundreds have been influenced for better living. In Montreal, with the largest Italian population in any of our cities, mission work has been carried on since 1879. A fine church and mission is superintended by another of our Italian ministers. In Winnipeg All Peoples Mission has been attended by many Italians since its beginning in 1892, and equal service has been rendered by the Robertson Memorial Institute opened in 1911. Of Canada's Italian population of 125,000, the larger number have settled in Ontario. Manitoba has about 2000, Alberta 4000 and British Columbia 8500. Have these Italians come to Canada by chance, or is it part of God's plan to bring them to Himself? If this is God's purpose, what is our responsibility towards them?

Though Italy is regarded as a Roman Catholic country, less than one-half, possibly not more than one-third,

of Italians in Canada are loyal to that faith. A large number of the woman and children are members of the Roman Catholic church but the great majority of the men have cut loose and really have no religion, because they have not found a religion that satisfies. What an opportunity is afforded the United Church!

If we are to be interpreters of Christ to the Italians in our Dominion, we must get rid of any feeling of superiority, and establish a basis of friendship and understanding. Canadian workers are co-operating with ordained Italian ministers of the United Church in promoting the work. Two papers, La Luci and La Flavelle, are published in Italian, in order that the people may read in their own language and understand more readily the teaching our Church would give them. It is hard to cast off their superstitious beliefs, their regard for ceremonies, and to "worship the Father in spirit and in truth." Since the founding of the Waldensian Church in the thirteenth century there have been Protestant Italian Christians, but they have always suffered persecution, even here in Canada. No doors open for work, positions lost, petty annonyances, dissension in the home, may sometimes be traced to this source. Yet the work is growing encouragingly, and at a special service in one of our missions twenty-two members signed Decision Day cards.

The earnestness of the Italian Christians, the new sense of freedom in their lives, the joy of communion and the warmth of their love to Christ, make them eager evangelists. As they grow accustomed to conditions and enjoy the many advantages Canada affords, they

are ready to make their contribution to her development, while their idealism, patriotism and indomitable courage bespeak our admiration and warmest Christian friendship for these fellow-citizens.

CHURCH OF ALL NATIONS (TORONTO)
Italian Group at Picnic held at The Ontario Ladies' College, Whitby, during Summer School

IN THE PEACE RIVER COUNTRY
Churches old and new

Chapter IX

OUR WORK WITH ANGLO-SAXONS IN RURAL CANADA.

Reference material and suggested programme page 218

The foundations of Home Missions in Eastern Canada were laid in 1750 when a Congregational minister from New England began work in Nova Scotia. Home Missions were begun in Ontario in 1778. Three-quarters of a century later John Black, the pioneer of Home Mission in Western Canada, began his work at Kildonan in 1851. George Young arrived at Fort Garry in 1868. In the "gold rush" of 1859 Evans, Robson, White and Browning reached British Columbia as missionaries to the prospectors, miners and settlers pouring into the country. What Canada and the Christian Church owe to these men of unfailing faith and unflinching courage can never be told, and the history of Home Missions carried on by our Church since the early days is closely interwoven with our national development.

It would seem from available records that the total number of home missions served by all branches now included in The United Church in 1867 was 327. By 1929 this number had grown to 1,509.

During this century and a half Canada passed through many changes—progress and decline in some sections, discovery and development in others. In the effort to keep pace with these varying conditions the Church has ever been faced with tremendous problems in Home

Missions, particularly during the last thirty years, with the rapid increase of population through immigration.

Among the settlers entering Canada each year are Anglo-Saxons from England, Scotland, Ireland and the United States. These find homes in every province from the Atlantic to the Pacific, sometimes forming settlements along the line and beyond the extension of new railways and in districts where new industries are being developed. As recent immigration legislation gives preference to settlers prepared to undertake farming, our missions with Anglo-Saxons in rural Canada are becoming increasingly important.

On the other hand, where at one time flourishing districts and industries existed, the increased cost of living and of equipment has so decreased the business profits that the work has been abandoned altogether or so restricted that most of the young people have been forced to seek employment elsewhere. From the shores of Eastern Canada it is said that through the years half a million men and women have moved to other places. The Missionary Superintendent in the Maritime Conference writes that the depletion of the rural population is an alarming aspect of the situation. There is hardly one rural field that is as strong as it was ten years ago and many have only the older generation left. Since Confederation the population has increased but little, and certain communities are next door to extinction. But the prospect for candidates for the ministry in the Maritime Conference is encouraging. Now, as always, many young men are turning their thoughts to this glorious task. Throughout Canada hundreds of

ministers and leaders in the United Church have come from the Maritime provinces.

These new settlements and the depopulated districts make their irresistible appeal to the United Church for missionary leadership, along with the many to which as yet our Church has been unable to minister. In a settlement in Saskatchewan eighteen years old, the oldest resident told a visiting missionary that the sum-total of the services given by any church in that district, during all the years, amount only to about eighteen months. Bootlegging and Sabbath breaking are very prevalent. "But", the old-timer remarked, "you cannot expect people to observe the Sabbath if there is no Christian service of worship to remind them." When services were held recently they were attended by groups of earnest worshippers notwithstanding that harvest was in full swing and the hum of the binders heard everywhere. Two girls, grown almost to young womanhood, in this part of the province, had never had the privilege of attending any kind of church service. A great area lying between Lakes Winnipeg and Manitoba is solidly missionary in character, for north of the town of Stonewall there is not one charge self-supporting. This section has less than one-half the population it had five years ago. There are many people out on the fringes of settlement, along the shores of lakes, on the slopes of Riding, Duck and Porcupine Hills, living in small isolated groups deprived of almost any church or educational advantages. It is estimated that 5000 children are beyond the reach of the public school and many more beyond the reach of the church.

The purpose of our study is to learn not so much just what is being done in missions among Anglo-Saxons in rural Canada as the conditions and influences that justify our Board of Home Missions in the expenditure of thousands of dollars every year in providing missionary leadership to people of British origin.

The principle that "the real safeguard of a nation is religious control" has been accepted by our United Church as demanding that we do our utmost to give religious leadership in all parts of the Dominion. Sometimes all the people in a community need is leadership in establishing a Sunday school or church service, and in a few years they become a self-supporting charge contributing to the Missionary and Maintenance Fund for the extension of the church's work. Thirty years ago a student missionary went to Chicoutimi, P.Q., where there were eleven Protestant families, and seven at Ha Ha Bay, constituting the Protestant population of the whole area. The missionary taught school, and conducted services at the two centres. On returning to college in the fall he had to be driven sixty-five miles to the nearest railway station. Along this road only eight Protestant families were reported. To-day business through all the district may be easily transacted in English, the United Church has three ministers serving the people, and four new fields have been recently opened. Some missions never attain to the dignity of self-support but the community is saved from an attitude of indifference to all that is highest and best, and young men and women go out into business, professional and educational life where the influence of their Christian leadership

more than justifies the expenditure on the missions where they received their early training. In state and in business it is freely admitted that the development of industries and property values are increased, the enforcement of law, and the standards of citizenship are most easily maintained where Christian influences are strongest.

In Rainy River presbytery, with only two self-supporting charges, a survey of one field lists one hundred and six families with a large number of single men who are either miners or lumbermen. Of the families forty-seven call themselves Canadian, eighteen English, eight American, six Scotch, six French, five Finnish, three Danish, two Irish, two Swedish and one of each of nine other nationalities, representing six church affiliations and a number not belonging to any church. This field, the missionary superintendent says, is typical and presents the real missionary problem of a vast territory which clearly needs the best that the Christian Church can give.

Through the years the names inscribed on the honor roll of our Home Missions have grown into a long list. William Black, McCullock, McDonald, Grandin, Ross in the Maritimes; Duff in Quebec; Ezra Adams, McLeod, McKay, Bangs, Huntingdon, Findlay, Ralph in Ontario; Black of Kildonan, Young, Bryce, Hart, Gordon, Mac Lean, Pitblado, Woodsworth, Robertson, in Western Canada; Evans, Hall, Robson, White, Jamieson, Mac Gregor, Campbell, Pringle, on the Pacific Coast, are a few of the scores of pioneers whose work has been duplicated many times over in the service of those they won

to Christ or inspired to greater undertakings for the church and for the nation. Though at times these missionaries may have felt their work was unavailing, the years have brought an abundant harvest.

In the prairie stretches west of the Great Lakes to the foothills of the Rockies and over the mountains to the Pacific Coast, for long years Dr. Robertson and Dr. James Woodsworth served as missionary superintendents, travelling thousands of miles every year. To-day our frontiers have been extended to the shores of Hudson Bay, northward into the great Peace River district and farther still to the Yukon. The great expanse, splendid climate and fertile plains of the Peace River country give promise of comfortable homes for multitudes. Six thousand homesteads are said to have been filed in 1928. With the extension of the railway to the Pacific coast, this territory will no longer be looked upon as isolated. To keep pace with its development, the Church needs many more missionaries. Extended fields are the rule and missionaries travel from seventy-five to one hundred miles in serving their fields. There is a great work to be done in this land. Much of it is hard and none of it is easy. To lay the foundation of the Church in this vast region demands the best that any minister of the Gospel has to give.

Of late years Alberta has been adding many industries to its economic life. The natural resources are varied and include coal, timber, fish, fur, salt, tar and oil. Each industry attracts a type of character peculiar to itself and this variety in type adds to the missionary problem.

Every form of missionary enterprise in which the United Church engages is found in the mission fields of Saskatchewan. Most of these are charges which are expected to come to self-support as rapidly as possible.

It is a far cry from the boom at Fort Churchill on the Hudson Bay to the farming districts of Southern Manitoba which have begun to be affected by rural depletion and by the replacement of Anglo-Saxons by new settlers from continental Europe. This replacement of the Anglo-Saxon by non-Anglo-Saxon is becoming an increasingly perplexing problem. One minister stated that fourteen of his families had moved away and that in every case a Ukrainian had moved in. Tenant farmers are increasing and in one district nineteen out of forty farmers were on rented farms. In another community there is a block of five quarter-sections all provided with buildings on which no one is living.

Our missions have grown tremendously through the tides of settlers coming through the years, requiring five superintendents of missions—one in Manitoba, two in Saskatchewan, and two in Alberta—for what is still known as the Canadian West. British Columbia has two missionary superintendents. Two more are required for Ontario, one for Quebec, one for the Maritime conference and one for Newfoundland and Labrador. These Superintendents direct the establishing of new missions in their districts, visit the missionaries on their fields giving counsel and advice in regard to problems and difficulties and aiding in opening up new work. As members of the Board of Home Missions they attend its sessions to report regarding their work and to discuss

the needs, financing and the general policy and development of the work.

The number of aid-receiving charges vary from year to year and for 1929 was 1,509 (a reduction of fifty-two charges from 1928), listed as follows: Newfoundland conference, 71; Maritime conference, 195; Montreal and Ottawa conference, 126; Bay of Quinte conference, 73; Toronto conference, 176; Hamilton conference, 49; London conference, 31; Manitoba conference, 145; Saskatchewan conference, 257; Alberta conference, 228; British Columbia conference, 158. Of these 370 were served by student missionaries during the summer months only. While the larger proportion of these charges are rural, there are a considerable number located in centres of new industries, or in towns and cities where work must be initiated by the Home Mission Board.

The work in Eastern Canada is as varied as in the larger West. It is well known that the policy of the Provincial Government of Ontario (1929) is to induce the people living within certain parts of the rugged and rocky territority of Renfrew, Lennox and Addington, Frontenac, Hastings, Peterborough, Victoria and Haliburton Counties to agree to vacate their present holdings and to move to the fertile soil of Northern Ontario where they will be given good farms and assistance in getting a start in new homes. The process of removal is slow, however, and during these years of transition the Church must either rearrange the pastoral charges as will best serve the various communities, or withdraw the ministers and leave the people without service from the

United Church. As between the alternatives, the former course has usually been adopted. Some of these charges will be willing to accept the services of a superannuated minister or a student in order to lessen the demands on mission funds, others are making a special effort to provide their own support.

Other communities with a continued diminishing population are found in Muskoka, Parry Sound and parts of Algoma. In some of these districts where there were large lumbering industries there are now deserted villages. Nipissing, once an important centre of trade for the great North, has lost out to North Bay and Sudbury through which run the Canadian Pacific and the Canadian National. In New Ontario, eighteen miles from the railway and outside world, a missionary found an isolated Anglo-Saxon neighborhood. Yet the people living in these more or less deserted sections must be served, though the work presents many difficulties. The following is a Sunday programme for one missionary: Public worship at Nipissing at 11 a.m., lunch, then a drive of twenty-two miles over rather uneven roads for a service at 2.30 p.m., a short time for supper, and another drive of eighteen miles for an evening service at 7.30, after the evening service a long drive back home to Nipissing, making the round trip between seventy and eighty miles.

Farther north the frontier is ever extending. A few years ago a missionary superintendent tramped over a lonely trail to stake a claim for the Church, finding only a few shacks. To-day there is a population of from 25,000 to 35,000 people with three self-supporting

charges contributing to the larger tasks of the Church at home and abroad.

Often our missionary is the only Protestant representative in hundreds of miles in which are many scattered settlements, hundreds of families, and thousands of men in camps. He helps the down-and-out, visits the sick, buries the dead, feeds the hungry, clothes the naked and provides wholesome food for body and soul. On a field 180 miles long, the missionary reported holding, during January and February of last year, seventy-five services, visiting twelve schools, fourteen lumber camps and two hundred homes. To do this he travelled 900 miles by rail and 300 miles on foot. Another, covering a territory of over 3,000 square miles, distributed in a year through more than twenty centres, a half ton of toys, gave away four tons of good literature and twenty-eight bales of clothing. The whole-souled support of the Church is needed to keep our messengers of the Cross in these highways and byways.

A steadily-decreasing population in Newfoundland has made the task of the Church very difficult. An adequate supply of ministers is rarely obtained. In 1927, the Missionary Superintendent reports, twenty-one young men without experience were placed on vacant fields, nine others had only one year's training and six had two years' preaching experience. Having no theological college on the Island the young men go to Canada for their training and frequently do not return as the wider fields in Canada prove too attractive. The population remains almost stationary, owing to the continuous emigration of the young people to Canada and the

United States. This is almost compulsory because of the lack of remunerative employment. The industries, such as fishing, lumbering and mining, being on a limited scale, do not provide for the employment of increasing numbers year by year, and do not yield financial returns sufficiently attractive to keep the younger men in the country. While Newfoundland conference has not been able to provide financial results equal to other conferences, in giving to Canada young ministers physically, mentally and spiritually fit, with experience in pastoral work, it makes returns to the church that cannot be measured in terms of money.

The policy of placing an ordained missionary over an extended territory has been adopted by nearly all the conferences of the United Church. Through this method the ordinances of the church are brought, at least occasionally, to people hitherto almost wholly neglected. He brings cheer and encouragement to the men and women, and to the little children his visits are great events. But however good and necessary this method may be, it must be regarded as only a temporary expedient. In one presbytery, 500 by 300 miles, in British Columbia, it is not an ununsual thing for a missionary to drive one hundred miles on Sunday and conduct four services. It is humanly impossible to cover these huge districts and give adequate service. As soon as men and means are available these immense areas must be divided into workable fields.

Where it has not been possible to send ordained ministers to a rural community and establish a mission,

it has been the policy of the Board of Home Missions to appoint students of our theological colleges to the work during the summer when the colleges are closed. Though lacking somewhat in experience and the sounder judgment of maturer years, many of these students make good and accomplish much both for the people they serve and for their own spiritual life. During the summer of 1929, 370 students were thus serving under the United Church.

The missionary to Anglo-Saxons in rural communities has perhaps a better opportunity to influence his people, particularly the young people, than in city work where there are so many things to distract. Sometimes he may feel discouraged because of the fact that as quickly as leaders are trained the need of earning a living takes them elsewhere, to work in the cities or to qualify themselves for some profession. Other missionaries see in this the increase of their usefulness in that these young people who have grown up to make the most of limited means and opportunities and have early learned to accept responsibility, frequently develop into trustworthy and efficient leaders wherever they go and become enthusiatic earnest workers of fine character for other needy churches.

Surely our work with Anglo-Saxons in rural Canada offers an enviable opportunity for promoting that righteousness which exalteth a nation!

Chapter X

OUR WORK ON THE SEA COASTS IN CANADA

Reference material and suggested programme page 219

"Have you a conducted trip up the coast of Norway during the next ten days?" a Canadian inquired of a clerk in a tourist agency in Old London. "I am sorry we have nothing until the later part of next month. If you will give me your address I will notify you regarding arrangements," was the reply. "Too late," said the tourist. "I sail for home in three weeks." "Where do you live?" asked the clerk. "In Alberta, Canada," the tourist said, with pardonable pride, but with evident disappointment. "Have you ever seen your own Pacific coast?" "No, I have never been through the mountains," was the regretful answer. Then the clerk grew eloquent. "The most glorious scenery in the world! It held me spellbound. If we had that Pacific coast here we would do a rushing tourist business. My advice is, do not regret not having seen the fjords of Norway. Take a trip up the coast of British Columbia." As the Canadian was leaving the office the clerk was heard to remark, "I think Canadians do not know the wonderful beauty of their own country."

We are to study something of the Pacific coast, with its glorious scenery, as a great waterways mission of the United Church of Canada, extending from the Skeena River to the west coast of Vancouver Island and Barclay Sound. This is only part of our Marine Mission, for although a continent apart, the work on the Labrador

among the fisherfolk and settlers is as important, though not as extensive, as that of the Pacific coast.

If some of our missionaries were gathered with us around a camp fire, what yarns they could tell! We cannot have the missionaries but we have "In Great Waters", a recent book written by the Rev. George Pringle and other marine missionaries, in which they tell us thrilling stories of their work.

On the Pacific coast we have eight boats:

The Thomas Crosby, called after the Methodist pioneer missionary to the Indians of British Columbia. *The Thomas Crosby* is in charge of the Rev. R.C. Scott, whose special field is in and about Queen Charlotte Islands, one of the meanest stretches of water on the coast. Mr. Scott visits settlers and camps wherever he finds them. During the fishing season he also visits fifty or more canneries with their varied work. In addition, he is responsible for a good share of work among the Indians (In Great Waters, page 12). When Mr. and Mrs. Scott "blow into camp" the men will stop even a game of poker to hear the missionaries sing. The bunk houses quickly empty and the cookhouse is filled with men who make the rafters ring with hymns they knew long ago. After the singing they are ready to listen to the missionary's message. Sometimes a musicale evening is given, which is throroughly enjoyed (pages 12, 13).

The William Oliver, which has the honor of bearing Captain Oliver's name, is the launch used by the Rev. S.V.H. Redman, whose territory begins at Alert Bay, noted for its totem poles and in the old days for degrading

potlatching. For seven years after the war, the Rev. Thomas Colwell had for his parish over forty ports of call. When he left in 1926 for his new field in southern Okanagan, Mr. and Mrs. Redman took up the work and have already won golden opinions for their eagerness and ability to serve (pages 14, 15).

Another of our launches, with the appropriate name *Broadcaster*, is used by the Rev. A. R. Wiseman in his work on the far west coast of Vancouver Island, through the Alberni canal and along the shores of Barclay Sound. Mr. Wiseman is a good scout, for none but the bravest would face the dangers of the reef-strewn shores which feel the full force of the tempests that sweep across the Pacific.

The Edward White, named for one of the first group of missionaries sent to British Columbia by the Methodist Church, has its home port at Cape Mudge, the southern point of Valdez Island, just off the coast of Vancouver Island and facing the Gulf of Georgia. The Rev. C. B. Ridland is the missionary in charge of the Indian village at Cape Mudge. He ministers also to a score of camps and settlements along the Seymour Rapids. The Rev. R. C. Scott was a hard man to follow, but Mr. Ridland is keeping up the standard set by his predecessor and bringing honor to the mission (page 28).

The Rev. Geo. C. F. Pringle, with his strong forty-foot boat, *The Sky Pilot*, patrols Malaspina and Georgia Straits, into the Gulf of Georgia to the south, then north and west along the mainland shores until he connects with the Alert Bay field. No man is better known than the "Sky Pilot of the Straits", the affectionate name

given Mr. Pringle. Before Church Union, in 1925, his work was in the "Presbyterian Loggers Mission", and the logging camps are still in his special care (pages 18, 19).

In connection with our fine hospital at Bella Bella, Dr. Darby, the superintendent, uses *The Kla-Quack*. The doctor calls it the "Marine ambulance", while the boys have their own name for it—"The Quack-Quack", a name entirely out of keeping with the work that Dr. Darby is doing for the people of the coast (pages 123-128).

The Sunbeam, of Port Simpson hospital of which Dr. Geddes Large is superintendent, is indispensable in the work, especially in the summer months when the Port Simpson staff move to Port Essington, to work in the smaller hospital there and care for the emergency cases of the eleven canneries which *The Sunbeam* visits with the doctor on board.

The Leila is also used in the work at the mouth of the Skeena River in connection with the Port Simpson hospital (page 118).

The House Boat Emergency Hospital, stationed at North Pacific during the fishing season, is an important unit in the fleet of our Marine Mission of the Pacific.

Each missionary has his own district in which he works. Mr. Pringle says it is one thing to visit the Pacific coast to enjoy the scenery during the best time of the year, but quite another thing to travel in all kinds of weather, as the missionaries must do in their work.

Our Marine Mission might be termed The Mission to Lonely People. These people are found in the lighthouses, in isolated settlements, in the mining and lumber camps, among the fishermen, in the salmon canneries, and in Indian villages and camps. Peoples of many nationalities are reached—Chinese, Japanese, Scandinavians, Swiss, Indians, Britishers, Canadians, and others of foreign speech from lands overseas.

The Marine Mission was not launched with the fleet of five boats the missionaries now use. For years the workers on the coast had nothing but canoes, dugouts made from the great Douglas firs—the pride of the Hydah Indians and the despair of the missionaries in accomplishing the work which awaited them in heathen villages scattered for hundreds of miles on the coast and inland on the rivers. Crosby, whose long, hazardous trips made him determined to have a steamer, came to Eastern Canada, interested the children and friends in the Sunday schools and returned to British Columbia to build the boat, but he found the money he had collected was not sufficient. He was almost discouraged when William Oliver, a Scotch ship's carpenter from the Clyde, volunteered his services. It was but a few weeks since he had been converted to God but when he heard of Crosby's predicament he offered to draw plans, build the boat, help instal the engine, and act as navigator and engineer when she was launched ; and all he asked was board and lodging.

The Glad Tidings was built for $8,000, half the estimate of the Vancouver shipbuilders. For forty-five years William Oliver has given continuous service and

has made a great contribution to our Marine Mission. After twenty years of service, in 1903 the staunch little steamer was wrecked. "The Come to Jesus boat", the name the Indians had given *The Glad Tidings*, was a great loss to both missionaries and Indians.

For five long years, summer and winter, the rough waters were again travelled in Indian canoes, visiting not only Indian villages, but logging, mining and fishing camps and canneries. The need of a boat became insistent. Again William Oliver came to the rescue. He built, equipped, and gave *The Udal*, which he named in honor of his wife and in Indian means "the dearest thing I possess". *The Udal* cost Captain Oliver $6000, the savings of years of hard work, but he gave it joyfully and said, "It is a thankoffering to God for His mercy to me." How can we measure such service and giving?

Crosby, Oliver, Tate, Green, Wilson, Kidd, are names which must be honored as pioneers of the work up and down the Pacific coast, that to-day is being done by men of our Marine Mission in up-to-date and well-equipped boats. (Chapter III, "In Great Waters").

On the Atlantic coast through the summer months another *Glad Tidings* travels a coast line which extends from Battle Harbour in Southern Labrador to Indian Harbour in the north, a distance of over five hundred miles. The headquarters of the mission is at Grand Valley, at the head of Hamilton Inlet ; a second centre is on the Grand River, where there is a pulp and paper industry. The student pastor tells of his work in "In Great Waters".

While in some respects the work is similar to that on the Pacific coast, the people of the Labrador are chiefly fisherfolk, lumbermen, and isolated groups of settlers. Everywhere the missionary is welcomed. To the services at Indian Harbour the fishermen for miles around come in their motor boats on Sunday, crowding the church beyond its utmost capacity, so that an open-air service must be held.

The Glad Tidings, through loving deeds of faithful service, is earning her name. At times, she is the ambulance to hurry someone to the Grenfell Association Summer Hospital at Indian Harbour.

The appearance of the boat is the signal that the minister has come and a real Labrador welcome awaits him ; the people gather and a service is held.

Another boat at Red Bay, on the Straits of Belle Isle, has been provided for the missionary in that district.

Our Marine Mission on the Atlantic extends to Newfoundland, where many of our pastors use motor boats in visiting their people and in reaching their preaching places (page 144).

In the concluding paragraph of the book, Dr. Pringle makes a strong appeal for the men who are doing the King's business in great waters. He looks forward to the development of our Marine Missions until not a person dwelling in loneliness along the coasts, logger settlers, or fishermen, man, woman or child, shall be without the regular ministrations of a servant of Christ (pages 163, 164).

There is not space to give the stories of the work the missionaries tell in "In Great Waters", taking us with them on many trips and introducing us, in an intensely friendly way, to the people in their homes and at work.

Chapter XI

OUR WORK IN THE CITIES OF CANADA

Reference material and suggested programme page 220

The diversified groups in the population of a city and the conditions that affect the city's development are most interesting to anyone who cares to study them. Usually a city begins as a railway station, or as a hamlet strategically located on the shores of a lake or the bank of a river. As trade develops the successful residents move back and out to the higher and more pleasant sections, leaving the downtown locality for business and manufacturing and to the people who cannot afford or do not care to live elsewhere; every city has its better and its poorer sections. No matter what the type of settlement, however, all need the services of the church, and in districts where the people are unable or unwilling to support a church, the Board of Home Missions must undertake the work for the United Church.

We have studied something of missionary work among non-Anglo-Saxons in our cities, but there are numbers of English-speaking citizens who greatly need the encouragement, help and uplift that the church gives. To deal with the special problems that arise, in each city the Missionary Committee of the Presbytery, under the direction of the Board of Home Missions, renders direct service through the study of local conditions.

When a survey reveals the need of a church in a community springing up about a large industry or through the development of a new area, the selection of a site

must not be haphazard, for the location is important to the success of the mission and the best service to the people. A portable church building, purchased possibly with money loaned by the Board of Home Missions, sometimes makes the organization of a Sunday school or congregation possible. The minister appointed to take charge requires special qualities of leadership. Young people trained in older churches often provide splendid volunteer service until the mission has developed sufficiently, both in membership and finances, to undertake its own responsibility. As a rule, these churches make rapid progress and in a few years repay many times over, through their contributions to the Missionary and Maintenance Fund, any missionary money that may have been expended in their establishment. The influence on the moral and social standards of the community is uplifting and the whole city benefits through the establishing of a church.

In the poorer downtown areas and crowded tenement sections, with their miscellaneous populations, there is always work for the church to do that must be supported largely by missionary funds. Special contributions, and volunteer workers both in mid-week activities and Sunday services, lessen the demands on missionary funds and make a larger work possible. Into these churches drift the discouraged, the down-and-out, the dregs of humanity, the unfortunate, the fallen, and the demands on those in charge for Christian fellowship, for practical assistance, for advice, for guidance and for sympathy are limitless. From the homes of the district come people living in pinching poverty or earning only enough

to supply the bare necessities of life. To numbers of men and women, as well as to children and young people, the church offers the only social centre they know. Here, in kindergartens, in clubs and classes, mothers' meetings, men's groups, gymnasia, in games and sports, under leaders whose constant aim is to reveal and interpret Christ, new opportunities for life are gained. Our institutional churches and missions are "houses by the side of the road" wherein the workers are proving themselves friends to thousands.

In work with the children emphasis is put on certain qualities, such as thinking of others first and being obedient and true. They are taught to know God as the Father of all and Jesus as our loving elder Brother whose example we should try to follow. As all nationalities and types study, work and play together, racial discriminations are eliminated and friendships are formed regardless of color or race.

As the girls grow older they share in the management of their clubs and classes by leading in the devotions, planning the programmes and entering into discussions regarding the vital things of life. Sports are encouraged and many win distinctions in swimming, basket ball, soft ball, tennis and other games where contests and team-play develop good sportsmanship. Thus, the girls come to realize that Christian living does not mean the prohibition of worthwhile things, and that through these activities, sponsored by the church, their lives are being rounded out.

Boys' work, with its camps and conferences, athletic meets, Tuxis and Trail Ranger groups, and many other

organizations, supplies opportunity for development and training. The boys learn clean sport, and team work so essential to success in the work of the church as well as in life. Many splendid leaders and teachers in Sunday school, boys' groups and young men's clubs received their early training in mission churches. In one Sunday school out of a staff of seventy-seven, twenty-eight had been trained in the mission and of these twenty-two were from non-Anglo-Saxon homes.

In Mothers' meetings where they meet to work for themselves or for others, many a mother has learned to make her children's clothing and how to economically improve home conditions. Baby clinics and health talks result in better physical life. The social hour with refreshments provides the relaxation that all crave but of which many have so little.

Winning the interest and support of the parents aids in securing more regular attendance at meetings on the part of the children. Where there is not co-operation, it means constant calling on the part of busy church workers. Social Service workers making direct contacts with the homes are able to provide, through City Relief agencies, food and clothing for the destitute, to act as peacemakers in the settlement of domestic troubles, to intercede in court for erring boys and girls and make it possible for them to have a second chance, and in numberless ways to promote the welfare of the community.

Another agency in City Missions is the Daily Vacation Bible School, carried on by local organizations backed by church leaders. Children who have no playground but the city streets and little chance of a vacation

during the long hot summer, are delighted to attend these schools along with other boys and girls. Organized in different sections of the city so as to be within easy reach of all who wish to attend, the schools open at 9.30 a.m. and close at 12 o'clock. The songs, the exercises, the story hours, the memory work, the useful things the children are taught to make, the good times enjoyed, make the six weeks pass all too quickly for the scores and sometimes hundreds of children who attend a school. Frequently, the enthusiasm of the children serves to awaken the interest of parents who never attend religious meetings, a new point of contact is formed, and whole families, who might otherwise not be reached, are brought into the church. The schools rescue the children from the rough and coarsening influences of the street and start many boys and girls on the way to better living, with a love for the church that has brought this new joy into their lives. Under the direction of a superintendent, most of the work is done by volunteer trained workers and the value of the service thus rendered can never be estimated.

Summer camps, affording the only vacation that hundreds of city mothers and their families ever knew, mean the saving of many, many lives. Montreal provides a Fresh Air camp at L'Orignal, Toronto at Whitby, Winnipeg at Gimli, Edmonton at Kapasiwin Beach, Vancouver at Gambier Island, and there are many others. Special camps for organized groups of boys, girls, and young people are to be found all over the Dominion. No general regulations obtain for these camps, the requirements depending upon local conditions. Some Fresh Air

camps provide for all expenses, transportation included; others require a small fee from any who can possibly pay the amount. Close supervision is kept in the camps to guard against sickness or loneliness, and a daily programme is arranged that everyone may gain something worth while from the outing. A week, ten days or two weeks in God's great out-of-doors, with good food, regular meals, happy associations, nature study, campfire talks, bedtime stories, restful sleep in the fresh air and close association with true and noble leaders send the campers back to the city better able to do their work in school, shop, factory and home, to overcome difficulties and to resist temptation. Under the sunshine of the blue sky or under the light of the stars many a heart has come to know that "the Light of the World is Jesus."

Closely allied with City Missions is the work carried on by the Department of Social Service and Evangelism in the Redemptive Homes of the United Church. Intemperance—greatly on the increase in Canada, vice, low moral standards in the homes, lack of education, disrespect for religious teaching, are strong factors in the breaking of many young lives. In view of the fact that numbers of her members are not aggressive supporters of organized efforts to abolish these evils, the United Church cannot hold herself altogether blameless for the conditions that prevail. Indifference to an evil really gives it sanction. Shall we work for a Christian social order that will protect those who through moral and mental weakness cannot protect themselves? This is the aim of our Redemptive Homes.

THE CHURCH OF ALL NATIONS, TORONTO

Autos and Busses starting for the picnic at Ontario Ladies' College, Whitby.

A PORTABLE CHURCH

This is a type of portable building built by Messrs. Schultz Bros. of Brantford, four of which have been in use for some years by The United Church Union of Toronto in establishing new causes. The city by-laws require timber foundations equal to those of a permanent frame building, but the building itself has been prepared in sections, both sides and roof, of about three feet wide, and may be readily taken down and re-erected even by inexperienced men. They serve a purpose which is very necessary in rapidly growing suburbs of our cities, but cannot be recommended for any community which does not expect to outgrow them in a comparatively few years.

The rear portion of the building may be separated by partitions from the auditorium and divided for class purposes as desired.

They approximate twenty feet in width and may be had in any length desired.

The Maritime Home for Girls at Truro, N.S., the Interprovincial Home for Young Women at Moncton, N.B., the Bethany Home at Montreal, the Victor Home at Toronto, the Manitoba Social Service Home at Winnipeg, the Mount View Home at Calgary, and the Vancouver Home for Girls in British Columbia are under the direction of the United Church. The average age of the girls in most of the homes is about eighteen years and the length of residence varies from a week to a year, occasionally a little longer. They are trained in domestic service and in needlework. When conditions permit, regular school work is carried on, and some of the girls make splendid progress. Having established satisfactory records, they are permitted to accept positions of trust and responsibility, and a number of the girls have fitted themselves for school teaching, for nursing and for work as girls' leaders. Bible study and prayers as part of the daily programme, a Sunday school conducted in the Home, church attendance where possible, and the spirit of Christ in the lives of the workers lead many of these wayward girls into Christian living. They need our prayer and our co-operation.

Hospital visiting is another form of City Missions. In the hospitals of every city there are many patients who have no church connection, other patients who are far from home and friends. In their weakness and loneliness they gladly welcome a visitor of the United Church. The kindly services and assistance of representatives of our great organization have done much to aid in the recovery of many too ill to bear the burden and responsibility alone.

Country and town contribute a considerable percentage to the population of the city and therefore our rural and town churches must needs be concerned in the redemption of the city. They may share in our City Missions not only through their regular contributions to the Missionary and Maintenance Fund, but also by getting into touch with missionary leaders in nearby cities and undertaking to furnish some of the supplies that the needs of the work demand. Let ours be a united service in this our United Church!

Chapter XII

OUR MEDICAL MISSIONARY WORK IN CANADA

Reference material and suggested programme page 220

The medical work of the United Church is carried on by medical missionaries, nurses and hospital staffs in large adequately-equipped hospitals, in smaller hospitals in isolated communities, in nursing homes which depend on the local doctor for medical service, through health clinics, lectures on hygiene and sanitation, and through the service rendered in many districts by an efficient staff of visiting nurses.

This medical service is a recognized factor in reaching with the gospel thousands of New Canadians from many lands, settled in our prairie provinces. It brings untold relief and blessing to isolated families and scattered communities on our ever-receding frontiers, and to lumbering, mining and construction centres. It has broken the power of the medicine man and witch doctor among the Indians, and has helped them, as nothing else has, to establish a higher standard of living.

In 1889 medical missionary work in the Methodist Church was begun through the persistent efforts of Thomas Crosby, pioneer missionary to the Indians of British Columbia. "Can you send us a doctor? Our people are dying while we are powerless to help. The nearest doctor is 550 miles away. The death rate from grippe and measles is appalling." Urgent appeals, such as this, kept coming to the General Secretary of the Methodist Missionary Society from Crosby, on behalf of the

Indians, missionaries and traders on the North Pacific coast of British Columbia. The Missionary Secretary was helpless for the Church had not yet undertaken medical work, funds were low, and the missionary income taxed to the utmost.

Death had come to the homes of the missionaries—Mrs. Russ and her children, a little son of Mr. Green, a son of George Edgar, and two of Mr. Crosby's children had died. Epidemics of measles and grippe were decimating the Indians. The simple remedies the missionaries had were ineffective in staying the ravages of contagion. Mr. Crosby returned home from a long missionary trip, taken by canoe in those days, to find that during his absence his two bonny, healthy little girls had died of diphtheria. Four of his own children gone! Other missionaries sorrowing over the loss of their loved ones! Indians suffering agonies! Not a doctor on the coast and hundreds to spare back East! Grief-stricken, Crosby decided to go to Old Ontario hoping to find a doctor willing to come to the aid of both Whites and Indians.

In Kingston he met Dr. O. L. Kilborn whom he urged to go to British Columbia, but as Dr. Kilborn had volunteered and prepared for work in China he advised Mr. Crosby to see his friend, Dr. A. E. Bolton who before settling in practice in Portland, Ontario, had applied to the Missionary Society to be sent out to the foreign field. "No funds. Apply to another Society," the secretary regretfully advised. Mr. Crosby lost no time in interviewing Dr. Bolton to whom he gave assurance that both missionaries and Indians would support him

to the extent of their ability. The British Columbia Conference sent a hearty invitation to come but could not promise financial support. The Missionary Secretary did all he could to persuade Dr. Bolton to remain in Ontario, warning him against the danger of going out independently and without support, and above all against attempting to open a hospital.

Dr. Bolton disregarded this well-meant and apparently good advice, sold his practice, and with his wife left old Ontario and friends to take the gospel of healing to the Indians of Northern British Columbia, paying all expenses personally. The "hospital" was opened immediately Dr. Bolton arrived. Why not? There was an unlimited number of Indians suffering from grippe, and a doctor! A tent on the beach and a room in an old Hudson's Bay building served as wards. Here for weeks the doctor and his wife fought the epidemic. Lives were saved, faith in the doctor established and Indians came two hundred miles to see the medicine man of the whites. During the first year he treated 5,400 patients.

The success of Dr. Bolton's efforts in establishing medical work, including the building of three hospitals, without expense to the Missionary Society, resulted in medical work being included in the missionary programme of the Methodist Church. In 1892, three years after Dr. Bolton arrived in British Columbia, he opened the Port Simpson Public Hospital, under a directorate of friends to advise and help. The Woman's Missionary Society at once co-operated by providing the salaries of the nurses. While the hospital does not belong to the Church, in applying for its incorporation it was provided

that the Methodist Church should control the appointment of the medical superintendent and this is still operative in the United Church.

The Indians were not long in discovering the Christian doctor's power to heal. How different he was from their medicine men who boasted but did not cure! How constantly he talked about the Great Physician who brought new life to all who came to Him!

For a time the Missionary Society gave an annual grant of $600 to the hospital; this was discontinued when the hospital became self-supporting. In connection with the Port Simpson hospital, branch hospitals were opened at Rivers Inlet and Port Essington to serve the Indians from the interior and the coast villages who gathered for the salmon fishing and work in the canneries. The hospital still maintains the reputation it gained through Dr. Bolton. The present superintendent is Dr. Geddes Large, the elder son of the late Dr. R. W. Large, a former superintendent. Port Simpson hospital was the first of our hospitals to establish a training school for nurses. During the summer a second doctor is now necessary. In 1928, of the 380 patients in the hospital 269 were Indians, 77 whites, 34 Orientals.

The second hospital on the coast was opened by Dr. R. W. Large, in 1904, at Bella Bella on Campbell's Island, 250 miles north of Vancouver. Its capacity was only twelve beds, in addition to a cottage for tubercular patients. In less than a year the hospital was enlarged, for the skill of the doctor had become known.

Dr. Bolton having left Port Simpson on account of the education of his children, in 1911 Dr. Large was

appointed to Port Simpson hospital as superintendent. For three years after Dr. Large left, Bella Bella hospital had as superintendents medical missionaries under appointment to China but detained from sailing on account of the revolution in that country. It was not until Dr. George E. Darby, gold medalist of the University of Toronto, arrived in 1914 that Bella Bella once more had a permanent superintendent.

Dr. Darby began at once to plan for a new hospital that would be modern in buildings and adequate in equipment. This was opened in 1918. Two years later, when Dr. Large died, the hospital was named the R. W. Large Memorial Hospital, in grateful memory of his twenty-two years of efficient and Christlike service. During the past ten years additions to the buildings have been made, a training school developed and the latest equipment installed. The following item in the Report of the Board of Home Missions is a well deserved tribute. "The success of the R. W. Large Memorial Hospital at Bella Bella deserves special mention. During the past two years a new nurses' home has been erected, costing $7,000. At a cost of $2,000 an X-ray machine has been installed. Repairs and additions requiring another $2,000 have been completed, making a total of $11,000, all provided for out of the revenue of the hospital. This achievement is worthy of all praise."

In connection with this hospital there are two branch hospitals at Rivers Inlet, one for white and another for Indian patients; Rivers Inlet work was taken over from the Port Simpson work. The work in the three hospitals has grown beyond the strength and time of one

doctor, so Dr. Darby adds to his staff as the work requires. The hospital launch enables the doctors to visit patients at a distance and serves as the hospital ambulance.

The history of the R. W. Large Memorial Hospital goes back to 1897 when the Rev. J. A. Jackson, M.D., was appointed to Bella Bella, then a village of old Indian houses huddled together in insanitary surroundings on low-lying ground. His first work was to secure a high, healthy location, two miles distant, for a new village in which houses would take the place of the old community rancheries in which family life was impossible. In a year Dr. Jackson was compelled to leave the work; he had overtaxed his strength. Dr. Large arrived as the village was in process of moving; some houses had already been built. When new Bella Bella boasted of a church, school, hall and sawmill, Dr. Large decided it was time to build the hospital Dr. Jackson had included in his plan. Upon explaining the hospital project to the Indians they heartily co-operated, the men by giving five hundred days of work and the women by cooking the meals for the workers. The hospital was opened without expense to the Missionary Society. A noted conversion at Bella Bella was that of the Indian medicine man, so Dr. Large's "opposition" did not trouble him.

The third hospital opened in British Columbia is at Hazelton, on the main line of the Canadian National Railway. In 1900, when Dr. and Mrs. Wrinch travelled to their mission field at Kishpiax on the Upper Skeena, they reached it by way of the coast and then inland for 180 miles up the turbulent, treacherous Skeena. They

found a welcome awaiting them, for the ten years Dr. Bolton had spent at Port Simpson had not only broken down prejudice, but had also created confidence among the Indians throughout the interior from which numbers went every year for fishing to Essington, at the Skeena's mouth, where they saw miracles of healing.

Dr. Wrinch began work at Kishpiax in the lean-to of an old Indian house. A hospital was a necessity and he decided it should be at Hazelton, ten miles distant, as this was the head of navigation on the Skeena and the distributing centre for two hundred miles east, south and west. The isolation of the field from the outside world was not measured by miles, but, rather, by the fact that only two mails were received during the long cold winter.

In the new mission house at Hazelton the living room and two bedrooms were given up to the care of urgent cases until 1904, when the hospital was opened with accommodation for twenty patients. Two years later more room was necessary. Indians, Chinese and white people crowded the building to overflowing. The hospital, with equipment, cost $9,000, only $1,000 of which was paid by the Missionary Society.

A small group of financiers passing through on a prospecting tour were surprised to find this "gem of a hospital" in its beautiful setting of snow-capped mountains. To express their appreciation of the work they saw being done, they made a liberal donation.

It would take pages to tell of the heroic struggles of Dr. Wrinch in making the hospital what it is to-day, with increased accommodation, its farm of 300 acres

ensuring food supply for the hospital, its training school for nurses and its nurses' home, all valued at $50,000. In addition there is another farm of 360 acres, valued at $6,000, secured by Dr. Wrinch before the transcontinental railway brought Hazelton out of its isolation and to the hospital an ever-increasing number of patients. Of the 360 patients registered in 1928, 136 were Indians. At Kishplax, a nurse-deaconess is doing much toward maintaining the health of the community.

Bella Coola, 250 miles south of Prince Rupert and 70 miles inland at the head of Burke Channel, is one of our Indian missions where for many years the late Rev. J. C. Spencer, M.D., was both doctor and minister.

For some years past the beautiful valley has attracted many settlers. To supply medical service a hospital was opened in old, unsuitable buildings. When the new town-site was decided upon, the people were anxious to have a new hospital in the new town and entered into negotiations with The United Church to assume the management. After full investigation of conditions, an agreement was signed. The Provincial Government, with the aid of the Department of Indian Affairs, built a hospital of twenty bed capacity, costing $22,000, which was opened early in 1929. Dr. Maclean, appointed by the United Church, is the superintendent. The hospital will be a benefit to all nationalities throughout the Mackenzie district.

In the new town there is also a fine church—The Mackenzie United—built and paid for by the white settlers.

It will be remembered that Alexander MacKenzie, the first white man to cross the Rocky Mountains, reached the coast through Bella Coola and here recorded his arrival, "July 12, 1793", in red paint on a rock. The church and hospital perpetuate his name.

Our two hospitals for Chinese in British Columbia have Chinese Christian doctors as superintendents, both graduates in medicine of the University of Toronto, and from young boyhood members of our mission. Dr. Edward Gung, in charge of the Victoria hospital, while a student in Toronto, carried on mission work among the Chinese. He finds in the hospital and among his outside patients opportunity for Christian work. In the Vancouver Chinese hospital Dr. Philip Chu is doing work similar to that of Dr. Gung.

While we have no organized medical work under our Church among the Japanese, Dr. Shimotakahara, a product of our Japanese mission is a successful practitioner in Vancouver and a great strength to our work. He is a splendid example of professional life in which religion is not divorced from everyday service.

When the Canadian National Railway was built through to Edmonton Dr. Archer was practising at Star. Star moved to the railway and its name was changed to Lamont. After settling at Lamont Dr. Archer's work grew very heavy and demanded a hospital. The need was much greater than it would have been had the community been Anglo-Saxon. People pouring in from Central Europe located north-east of Lamont in a settlement which had grown to 300 square miles of a non-Anglo-Saxon colony of 40,000. The

homes were very primitive and knowledge of hygiene distressingly limited. The death rate among babies was high, while parents assumed a fatalistic attitude toward preventable deaths. The people were poor, and in desperate need of medical care much of which was impossible apart from a hospital. In planning for the hospital Dr. Archer was in constant consultation with Dr. W. T. Rush, practising at Vegreville. The hospital was built at a cost of $14,000, the greater part of which was contributed by the community, the Board of Missions provided the balance, and the hospital was deeded to the Methodist Church. When in 1912 it was opened as The Lamont General Hospital Dr. Rush gave up his practice and entered into partnership with Dr. Archer. Together they have made the hospital a marked success under the most trying pioneer conditions.

It has been enlarged three times and is ever extending its service, although several other hospitals have been opened in the district. In 1928, 1,340 in-patients and 1,946 out-patients were treated. With the steadily increasing number of patients a medical staff of four doctors is required. Of the medical record of the hospital there are many things which are a source of gratification: for some years the hospital has been on the accepted list of the American College of Surgeons as an A1 Standardized Hospital; over 300 operations for appendicitis have been performed without a death; neither has a mother died in bringing a little life into the world.

A training school for nurses was established almost as soon as the hospital was opened. Its graduates have been drawn from many nationalities and as a group are

as cosmopolitan as the constituency the hospital serves.

A real hospital is not merely a building, it is a group of trained individuals working together for the healing of the sick—this describes Lamont, to which must be added the spiritual influence it exerts. Contact with a wide constituency is provided through visitors—the building is crowded on Sunday—as well as through patients. All see in the unselfish, Christlike service an object lesson in practical Christianity which impresses itself upon all classes of the community. Patients are won as grateful and permanent friends of the hospital and its staff, and a great door is opened for the simple teaching of Christianity. In the marked changes that have taken place in conditions in the colony Lamont General Hospital has made an inestimable contribution.

The resident missionary, as chaplain, has always been most intimately connected with the institution. The Rev. J. K. Smith gave untiring and enthusiastic help until 1919, when his place was taken by the Rev. C. W. Ross whose optimistic Christianity, cheerful and forceful personality are a winning force for the Kingdom. Both men are beloved as interpreters and friends by many patients.

With the generous financial support of the Home Mission Board Lamont Hospital has been enabled to extend its work and with thankfulness meet the need of its growing constituency.

The George McDougall Hospital at Smoky Lake, Alberta, a few miles north-east of Edmonton, was formerly situated at Pakan, nine miles distant, the Victoria mission of George McDougall's time. In 1923,

together with the doctor's house it was moved to Smoky Lake, where they occupy a fine site, with abundant water supply and perfect drainage. While the hospital is a small one of only fourteen beds, it cared for 378 indoor and over 2,000 outdoor patients in 1928. It is in the heart of a foreign community, very much more prosperous than when Pakan hospital was opened years ago. The municipal district has a population of 5,000 and the council, in appreciation of what the hospital is doing, makes an annual grant of $1.00 per ratepayer towards its maintenance.

At Hafford, Saskatchewan, our hospital is centrally located in a Ukrainian colony and on the line of railway between Prince Albert and Battleford. Built on an elevation in a ten acre lot, it presents a fine appearance. Its appointments are modern and adequate for the work. The Isolation Building and Nurses' Home are additions greatly appreciated. The need of a hospital was distressingly urgent. With Hafford as a centre, a survey was made. Within a given area there had been 133 deaths and only twenty-five of those who died had medical attention, while out of 168 mothers only fifteen had medical attendance when their children were born. At the time the hospital was opened in 1923 there were about 7,000 Ukrainians and a number of English families in the district. During the past three years most of the English have moved away and their places have been taken by Ukrainians. With others arriving from Europe, the district is becoming altogether Ukrainian in character. Among the 412 patients cared for in the hospital in 1928, twenty nationalities were represented.

Dr. A. O. Rose, the superintendent, spent a year in South-eastern Europe and speaks Ukrainian quite fluently.

The Indian missions in the Lake Winnipeg district are served by a government hospital at Norway House. The United Church has the privilege of appointing the medical and the lady superintendent. This hospital is the only one in the district and is greatly appreciated. For years previous to its opening Mrs. Gaudin, a graduate nurse, was the only medical help for hundreds of miles. Many Indians owe their lives to her skill and self-sacrifice; their gratitude has found expression in many ways. For the missionaries her services were always available. The hospital came as a blessing to all.

In addition to carrying the entire cost of the Norway House hospital, the government provides reserve doctors and nurses in the Indian work. In 1928, the United Church received from the government for its medical work among the Indians $48,838, while the Board of Home Missions supplied $3,125. Of the entire cost of our medical and educational work for the Indians the government provides 96 per cent.

At Vita, in Southern Manitoba, on the Canadian National Railway, a short distance east of Emerson, is a non-Anglo-Saxon community of some 35,000. Here, in 1923, our Church opened a hospital, with Dr. W. W. Read, a gold medalist of McGill University, as superintendent. During the first month the hospital was in operation Dr. Read said it provided as much medical and surgical service as the community had had in twenty-five years previous. Great appreciation of the

hospital service was expressed during epidemics of diphtheria and smallpox, lives were saved, and the value of vaccination and the use of serum demonstrated.

The work of the medical superintendent is not confined to the wards of the hospital, into which 131 patients were admitted during 1928, nor to the out-patients who, during the same year, numbered over 1,000. Trips into the surrounding country numbered 135. Among the patients were ten nationalities including those from the British Isles. These come from communities extending sixty miles along the railway.

As many of the people are very poor, gifts of clothing were thankfully received. Social Service work at Vita is carried on in helpful co-operation with the medical work.

In the medical work under the Board of Home Missions there are the thirteen hospitals mentioned in the preceding pages, two of which are open in summer only; sixteen medical missionaries, and sixty-six nurses several of whom are community nurses.

During the days of the Yukon "Gold Rush", in 1898, the Rev. John Pringle, D.D., was at Atlin, B.C., working among prospectors and miners. Being a minister to men whose goal was gold was not easy, being a friend to many who found his friendship more precious than Klondyke riches was a Kingdom opportunity, being nurse to the sick and dying—for typhoid was prevalent—made demands upon Dr. Pringle beyond human strength. He made an urgent appeal to the women of the church for Christian nurses to come to his help. The response was what Dr. Pringle anticipated, prompt and sympathetic.

UNITED CHURCH HOSPITAL, HAZELTON, B.C.
Nurses' Home at left

THE GEORGE McDOUGALL HOSPITAL
SMOKY LAKE, ALBERTA
An Emergency Ambulance

UNITED CHURCH HOSPITAL, VITA, MANITOBA

UNITED CHURCH HOSPITAL, BONNYVILLE, ALBERTA

Two nurses were sent out. This work at Atlin, a thousand miles north of Vancouver, was the beginning of medical missions in the Presbyterian Church in Canada.

Dr. Pringle's appeal for the Yukon led to the discovery by the women of the church that there were other neighborhoods in desperate need of Christian nurses to care for the sick and dying and to introduce better health conditions. The consideration of plans for the best means of extending nursing and medical service resulted in the organization of The Women's Board of Home Missions. At the time of Church Union (1925) twelve hospitals were brought into the United Church as part of the work of the Woman's Missionary Society.

In three of these hospitals there are medical superintendents and nursing staffs, in others there are lady superintendents and graduate nurses, with local doctors as hospital physicians, while in some isolated frontiers lady superintendents and nurses carry on, the nearest doctors being scores of miles away. In all this work perhaps none benefit more than mothers and babies. To save the mothers and reduce the high death rate among the babies is one of the greatest efforts of our medical work.

A map study of the location of the hospitals is a revelation of self-sacrificing service on the part of the nurses and of the boon that our smaller hospitals and dispensaries are to many thousands. St. Andrew's Hospital, at Atlin, is now under a local board of trustees and a local doctor. Our Woman's Missionary Society is thus relieved of all responsibility other than appointing

the superintendent and providing her salary. The other hospital in British Columbia, under our Woman's Board, is at Burns Lake, on the main line of the Canadian National Railway, between Prince George and Hazelton. This work, transferred from Ahousaht, has been carried on experimentally for three years, and is becoming increasingly heavy. The district is extensive and scattered. While the majority of the people are poor, they co-operate in giving every aid in their power to the nurses and workers. The work is likely to be permanent and extended.

In Alberta there are two hospitals. The John Neill Hospital at Cold Lake, north-east of Edmonton, near the boundary line between Alberta and Saskatchewan, and another at Bonnyville, south-west of Cold Lake. In both hospitals up-to-date equipment has been installed. At Cold Lake, forty miles from a doctor, and Bonnyville, one hundred miles from the railway but with hope of it reaching them before long, the nurses are continually meeting problems and heroically solving them. While waiting for the railway the work has gone steadily on. In addition to their hospital work, the nurses hold health clinics, educational demonstrations, and promote community welfare work among school children. These two hospitals are the centre of the church activities. Some of the results of the work are the changed attitude of the people throughout the district, professed atheists and bolshevists now attending church; the people are planning to provide a church building; the Gospel in action as well as in word is winning men to God; homes open to the Gospel; many expressions of appreciation

and gratitude are constantly received. A woman who owed her life to Bonnyville Hospital said on leaving, "I have not lived as I should, but I was just telling my husband yesterday that had it not been for you we should not be here. We are going to live different lives after this."

The one hospital in Saskatchewan, included in the work of the Woman's Missionary Society, is at Wakaw, north-east of Saskatoon, on the line of railway running south from Prince Albert. This hospital was opened in 1903, and for twenty years the Rev. G. D. Scott, M.D., has been superintendent. The growth and success of the work has made the present hospital building and equipment inadequate to meet the needs of patients of several nationalities, throughout an extensive district. Last year 534 in-patients and the 5,528 treatments given compelled the doctor and staff of three nurses to work under difficulties. The hospital has done much in helping to maintain Christian standards. The Woman's Missionary Society is responsible for the salaries only.

In Manitoba we have two small hospitals on the line of railway between Ethelbert and Pine River, and another at Eriksdale, on the Canadian Pacific Railway, north-west of Winnipeg. The principal hospital in Manitoba, under our Woman's Missionary Society, is at Teulon, north of Winnipeg, on the Canadian Pacific Railway. Dr. A. J. Hunter, M.A., M.D., D.D., arrived at Teulon in 1902. To the north there was a colony of 30,000 Ukrainians, to the south an old colony of British, to the west were Icelanders and Swedes, while not far away were communities of Jews and French. Dr.

Hunter found his life work in this district with Teulon as a centre. The story of the building of the hospital is an index of how through the years Dr. Hunter has developed one of the most interesting missions in the United Church. He is well named "the friend of the Ukrainians". He understands their language and has endeared himself to thousands of the people through his skill as a physician, through his real friendliness, through his care of girls and boys in the school homes, through his efforts for education, through his translation of "Kolizar of the Ukraine" by the great Ukrainian poet Taras Shevchenko, through his work on the editorial staff of *The Canadian Ranok*, and through many other services known only to Him for whose sake Dr. Hunter has given himself wholly and unreservedly through long years to the welfare of the Ukrainian people. He has written the story of the Teulon Mission, under the title "An Adventure in Friendship", in which he brings us into the very heart of his work and to a better understanding of the Ukrainians of whom 500,000 have come to join us in Canadian citizenship. (In *The Missionary Monthly* for September, 1928, there is an account of Dr. Hunter's work).

The two remaining hospitals under our Woman's Board are in New Ontario, one at Hearst, in the country north from Sault Ste Marie, and the other at Matheson, also in New Ontario, both in rapidly developing districts.

In addition to their own medical work, The Woman's Missionary Society contributes about $6,000 annually toward the salaries of nurses under the Board of Home

Missions, and thus co-operates in promoting all medical work of the United Church.

"The ideal medical mission is the one which preserves an even balance between the two phases of its work—healing the sick and preaching the Gospel. He is the best medical missionary who comes nearest to the pattern of Christ, and turns with equal zeal and enthusiasm for thorough work from diseases of the body to the needs of the soul."

Chapter XIII

OTHER PEOPLES

Hollanders

It is said that there are a few thousand Hollanders in Toronto. Of these the majority appear to be Roman Catholics. Of the Protestants amongst them—excepting those married to Anglo-Saxons—very few have joined any Canadian church. The reasons are that at the outset few understood any English, and many had had no church connection in the old land, but above all, no church in Canada was doing anything special for them. This is why the United Church, at the beginning of 1926, appointed a special worker amongst them, the Rev. J. G. Perold, M.A., B.D., then a graduate student at the University of Toronto, and now a member of the Staff in Economics, a British-born, Dutch South African. Since that time Mr. Perold and his wife have been faithfully visiting every Hollander of whom they could obtain the address, particularly the newcomers. They have been able to act as interpreters for them, teach them English, help them to get work, stand by their side in time of sorrow, sickness and death, and above all to extend to them the official welcome of the United Church of Canada and win them for the Master.

The Hollanders do not wish to form a separate church group, but prefer to be taken directly into the

church life of Canada. Consequently every Sunday night a Dutch service is held for them in College Street United Church, which has extended to them its hospitality. Those desiring to join the church become regular members of this congregation and receive the Sacraments from its minister. Marked blessing has rested upon this work. Some Hollanders, who have been in Canada from twelve to eighteen years have now for the first time become church-goers, have joined as members and have had their children baptized. Other families, without any church connection in Holland, have found their Saviour and similarly been received into the church through baptism and confession of faith. Some have been Roman Catholics, a few Communists. Many hundreds have been helped and heard the Gospel preached to them in their own tongue in this their new home. Numbers of these have passed on to farms, to other Canadian cities, or to the United States. Some fifty have joined the United Church. Mr. and Mrs. Perold have had an open heart and home for this work and have been greatly encouraged by the Superintendent of the Church of All Nations, Rev. J. I. McKay, who has shown a special interest in the work amongst the Hollanders.

On the whole the Hollanders constitute a very fine group of people and feel themselves closely allied to the Anglo-Saxons. Frequently they have expressed their deep appreciation of what the United Church is doing for them as well as their eagerness to make the best contribution they can to the building of the Canadian nation.

Germans

The Great War had a strong influence upon the Protestant churches in Germany. The German Church, formerly a state church, became a free church, no more connected with the state. German ministers ceased to be state clerks and became pastors who, to-day, are convinced of the necessity of religion and see in it the only means of satisfying the spiritual necessities of the people.

There are in Germany people of the strongest religious convictions, but also people without religion at all. Many famous persons have turned to religion, who formerly were against it. The famous philosopher, Ehrenberg, who was professor of Philosophy at the University of Heidelburg, is now pastor in Bochum.

Germany has advanced to the extent of admitting women to the ministry of the church. In 1928, forty-three women were serving as ministers and eighty-three were appearing for their examinations after completing the full course of four years in the University.

Two-thirds of the Germans are Protestants, the remainder being Roman Catholic. A Church in North America has founded a Church in Germany, the "Sachsische Freikirche" (Free Church in Saxony), and already has her own seminary for the education of ministers.

The mission of the United Church of Canada among Germans should be to establish unity among the numerous German churches in Canada. In Winnipeg there are about fifteen German ministers who represent

fifteen different divisions of the Lutheran church. It certainly would be a great spiritual achievement to unite these German churches. The United Church of Canada maintains about twenty-six preaching stations among German people of evangelical tendency. These are cared for by six ministers who speak the German language. Gradually the young people are finding a church home in the congregations that are adjacent to these scattered settlements.—*Rev. V. S. Tigges, Ph.D., The Church of All Nations, Toronto.*

The Jews

Jews are scattered throughout the whole world. Taking Budapest and Warsaw as centres, there are 10,000,000 Jews residing within a radius of 400 miles. The City of New York has a population of 2,000,000 Jews, the largest single colony. The Jews have attained highly influential positions in almost every leading country, and the power they exercise is far out of proportion to their numbers.

The Jewish problem is a religious one. The Church must approach the task from the practical and not merely from the sentimental standpoint. As a group the Jewish people are steadily separating themselves from the synagogue as a place of worship. In New York there is seating accommodation in all the synagogues for 220,000 to accommodate over 2,000,000 people. In addition to this a leading Rabbi states "that most of these seats are unoccupied throughout the whole year". The fact is that the Jew is being

unchurched. Great numbers are drifting from Orthodox Judaism. It is said that a larger proportion of Jews than of any other people are becoming materialists, many are turning to Christian Science and Spiritualism. On the other hand there is a strong tendency on the part of a growing number of Jews to change their attitude to Jesus Christ. Liberal minded Rabbis in London and New York and elsewhere are teaching the New Testament to the children and the young people.

In the Universities and Colleges of America the percentage of Jewish students is over three times as large as from any other racial group. They are keen on education. Many of these are the foremost students of their time. They are the future leaders among Jews and in the wider circle of the whole nation's life. As a class their minds are open to new ideas. How essential for all the nations that this virile group should come under the most profound religious teaching and be influenced by real Christian ideals !

The antagonism between Jew and Christian goes back to the beginning of Christian history. Christianity was born of the conflict of old and new ideas in Judaism. The old expelled the new. The past crucified the present and the future. The forces of antagonism raged around the cradle of the infant Church and that spirit of antagonism between the Jew and Christianity has persisted through the ages until a clearer conception of the mind and spirit of Christ has come to His Church. The meaning of His great word of charity—"Love your enemies"—has quickened the conscience of Christianity and emptied its heart of bitter memories

and encouraged its labour of love to seek and to save those who despitefully used it. The world war has, more than to any other, brought emancipation to the Jew. The Jew is taking his place to-day in a new world of freedom ; barriers are being broken down ; ideas are changing, the old is dying in the new. He is forced to mix with men of all nations. Abandoning the old policy of separation and segregation, his Judaism has to stand the test of scientific enlightenment and modern conditions. The doors of the Universities stand open to him ; the teaching of modern knowledge is in his hands ; the forces of democracy are beating upon him from all sides and changes in his mental outlook and spiritual disposition are taking place.

In this day of freedom and awakening among Jews in all countries, the Christian Church has an opportunity never before presented. The Church has a new Call in the special circumstances of this generation. There is much to wipe out, let it be done by love and sincerity toward the Jew. The Jew has much, very much to forget, let him find a new spirit of toleration and hospitality in the Church of Jesus Christ. Learning and civilization, democracy and universal suffrage, equality of opportunity and education will not destroy prejudice and jealousy. The spirit of love in Christian nations and individuals alone will do that. The glad sharing with the Jew what the Christian has inherited largely from Jewish sources and the ever ready approach to him in Christian love will open up new opportunities of understanding and sympathy. Fulfilment is the word we must bring into prominence, not negation,

not destruction, not opposition, not an insolent superiority, but the fulfilment of the Jewish hope and ideal in the salvation that is of the Jews as realized in Christ. In Him alone can the feud of centuries be ended and reconciliation be effected. In Him alone can ultimate unity be gained through the power of His Cross working love and sacrificial service till there *is* "no difference" between the Jew and the Christian, between the man of the Old Testament and the man of the New Testament "for He is our peace and has made both of us a unity and destroyed the barriers which kept us apart in His own flesh ; He put an end to the feud of the Law with its Code of Commands so as to make peace by the creation of a new man in Himeself out of both parties so as Himself to give the death blow to that feud by reconciling them both to God in one Body through the Cross".

While the United Church of Canada has no direct missions to the Jews, the indirect method has been used with great success, and hundreds of Jewish children and young people are in all the large institutions of the Church. Jewish men and women are found in a great number of congregations, and in many of the large cities in North America they are taking their place on Sessions, Boards of Management, and other organizations. Jewish missions as such defeat the very end for which they are established in segregating the Jew and keeping him in religious isolation. No greater contribution can be made to the building up of the Kingdom of God than the inclusion of 15,000,000 Jews within the Christian Church.

There are in Canada approximately 160,000 Jews. While the greater number have settled in the cities, which afford the best opportunities for business and employment, others are scattered throughout the rural districts, especially in the western provinces where many engage in farming.

In Manitoba, exclusive of Winnipeg and its immediate neighborhood, the largest settlement numbering 338, is in the St. Lawrent district. In the Province of Saskatchewan there are many communities, the largest numbering 1,300, of which Regina, Indian Head and Qu'appelle are centres ; another district in which there is a settlement numbering about 900 is in the vicinity of Canora, Yorkton, and Kamsack; south from Prince Albert to Outlook there are over 1,000. A dozen other groups numbering up to 250 are scattered throughout the province. In Alberta, exclusive of Calgary and Edmonton, there are 1,000.

The Jewish population in our cities is as follows: Montreal, 45,000; Toronto, 34,619; Winnipeg, 14,477; Regina, 800; Calgary, 1,233; Edmonton, 805; Vancouver, 314.

The 4,000,000 Jews in the United States, a very conservative estimate, have come from forty countries and are settled in fifty-one states.—*Rev. Colin Young, D.D.*

Hungarians

Hungary found herself facing a grave situation after the Peace Treaty of Trianon. The country had lost

one-third of her territory, leaving only 35,875 square miles (about one-tenth of the area of the Province of Ontario). In this remaining territory, with a population of 8,000,000, an endeavour is being made to continue the old feudal system. Opposed to the sluggish aristocracy, to the Catholic clergy, and to the owners of latifundia (large estates) is an immense mass of landless who sell their bodily strength very cheaply in comparison with the cost of living. Little wonder if in Hungary every man looks toward a foreign country ; he is forced to do so by the difficulty of subsistence and by the fear of another war produced by public opinion which is influenced by the thought of irredenta. The Hungarian peasant does not desire to go to the front again, rather he would like to acquire some land. In the homeland this seems to be impossible, hence he goes to America. But since it is almost impossible to enter the United States, he strives to enter Canada. He believes in Canada, also in Canada wages are paid in dollars.

Not only farm laborers of mutilated-Hungary, but Hungarians from everywhere come to Canada. From Transylvania now belonging to Roumania, from Upper Hungary belonging to Czecho-Slovakia, and from Southern Hungary which was attached to Yugo Slavia, Hungarians are coming en masse. Their new government willingly gives them leave to emigrate, because the place of every Hungarian may be occupied by a citizen of the correspondent nationality. In Roumania passports are freely given to those who do not belong

to the Greek Catholic Church, such not being recognized as true Roumanians.

The greater number of Hungarian immigrants are farm workers, simple, industrious, uneducated people who can read and write in their mother tongue but know no English. Socialism and communism they know only by repute. While they may not have liked their minister in the Old Country because he collected the church tax, even by law if necessary, they attended the services and were never against religion.

Their first way leads to the Canadian West ; only Jews succeed in settling at once in big cities. Western farm work pays well so long as there is work. During harvest even as much as eight dollars a day is earned, but after harvest nothing. This is one reason why Hungarians rush into the cities after harvest. Another is that many are disappointed, complaining that farmers promised to pay them after harvest but did not keep their word. Since they do not speak English, it is difficult to turn to a lawyer, nor is this advisable because the lawyer's charges would probably eat up the wages due. Rather than engage a lawyer, they buy a railway ticket, which is cheap at harvest time, and go east. There is a third reason which persuades the Hungarian peasant to leave farm work. There are farmers who promise from $250 to $300 yearly wages if the farm worker binds himself for two whole years. At best this means only $300 a year, and they have heard from friends living in the cities that there they may earn a similar sum in three months, so should they work only half a year in a city they will earn twice as much as

the farm worker earns in a whole year. They bid farewell to farms and leave for the cities.

Although they do not speak English or understand industrial work, during the autumn these Hungarians from Western Canada flock to the cities expecting to secure work ; very few are successful. *Those unemployed create a new proletariat which may later prove fatal to the peace of the country ;* they have no socialist conviction whatever, but very easily become victims of the communist agitators. In the winter of 1928-29 the communist paper "Uj Elore" (New Forward), edited in New York, had many readers among the Hungarians. The paper was full of lies about Canada and Hungary, and agitated in the ugliest way against God and religion. During the winter months the unemployed Hungarian peasant in Canada becomes spoiled.

How can we overcome this evil ? The following suggestions may not provide a solution, but are offered as a basis for discussion.

1. A pamphlet in his native language given to every Hungarian immigrant when he reaches the port of entry would be helpful. This should supply information regarding Hungarian congregations of the United Church and give the names and addresses of Hungarian or Canadian ministers of the United Church in Canada, to any of whom appeal may be made for advice or assistance in obtaining redress in times of difficulty.

2. Only industrial workers should be allowed to settle in the cities. The Hungarian peasant should

PETER VEREGIN ADDRESSING A GROUP OF DOUKHOBORS
A DOUKHOBOR COMMUNITY VILLAGE

BOATS OF THE MARINE MISSION ON THE PACIFIC COAST

find his work where he belongs—on the farm. He will stay if he is not exploited, that is, if he is not turned adrift after harvest or for the winter months, but is hired for the whole year and is really paid a full year's wages.

3. The Board of Home Missions of The United Church would do a great work by publishing an enlarged Hungarian periodical which would serve both the interests of Canada and of the Hungarians. It would enlighten and educate the Hungarians, preserve them from the influence of Communism and lead them to feel that in exchange for their Old Country they had a better one.—*Rev. Ambrose Czako, Ph.D., of the Church of All Nations, Toronto.*

The Swedes

One of the Swedish bishops ("The Annals of the Swedish National Church, 1929," page 55) calls Sweden : "The country of very many, very beautiful and very empty churches." He states that even at the best time of the year only 53 out of every 1,000 people attend church services.

The United Church is doing some work among the Swedes and other Scandinavians in Canada. In Toronto, where previously such work had more than once been started and soon discontinued, a Scandinavian congregation meets regularly at the "Church of All Nations" under the ministry of Rev. Dr. V. S. Tigges. Swedes, Norwegians and Danes meet together in this

service, although the majority of those attending are Swedish.

The church in Sweden is a State Church ; consequently Swedish immigrants are unaccustomed to contributing directly to church funds—yet our congregation at the Church of All Nations is making its contribution and gradually becoming used to our system of support. This congregation has splendid possibilities.

Bulgarians

Among the six thousand Bulgarians in Canada the United Church has one minister giving his full time. He conducts services regularly in Toronto and at intervals at Kitchener, Port Colborne and Welland.

The Bulgarians are keen on education and are eager that their children should be sent to school. As a rule all Bulgarians are gifted in song and consequently their services are enlivened with good music.

Czecho Slovaks

There are several colonies of Czecho Slovaks in Saskatchewan and at present a young, gifted layman of good education who purposes studying for the ministry of the United Church, is giving good service among his countrymen.

These people for years conducted their own services and nowhere in Canada is family worship more generally observed.

Many other racial groups receive more or less attention, the Gospel being preached in more than twenty-five different languages by missionaries of the United Church.

The whole future of Canada depends on the faithful and effective prosecution of the Home Mission Enterprise.

THE INTERPRETER

I am an alien here, and yet
I think as other people do,
I love as others everywhere.
To fullness of life I also aspire
And long for friends who understand.
Far from home, alone and strange
Behind a wall of language new and customs strange to me.
Is there no little open gate
Where I may enter in
To play and sing with you,
To laugh and love and live with you,
To work and learn and strive with you,
To add my gifts to yours, and build with you
A better world and larger life?

I am the New Canadian,
No longer alien here,
For I have found the gate that's in the wall.
To me upon one golden day
There came a friend.
She knew my thoughts and ways,
She was the Key
To fit the long-locked door.
She led me in.
And now
I speak your tongue, I think your thoughts;
I add my gifts to yours, and help you build
The world anew in this our Canada.

—*Elizabeth Russell Hendee.*

OUR BIG PROBLEM

He comes from o'er the water, a new home here to seek,
And the language of our country is a tongue he cannot speak.
He has sought the land of freedom for the dream is in his breast,
And he's groping rather blindly for the things he knows are best.
He's a power for good or evil, he will hate us or revere
And become a friend or traitor from the way we treat him here.

He had heard about our country in a vague and hazy way—
It's the land where men are happy and where little children play,
But he's strange to all the customs that surrounds him now he's here
And he misses much that's spoken, but he understands a sneer.
He would like to do as we do, but he doesn't quite know how,
And he'll never grow to like us if we all neglect him now.

There's a mighty force within him if we only understood.
We can spurn it to our danger, or can mould it to our good;
We can turn our backs upon him, or can make of him a friend,
Who will come to speak our language and the flag we love defend.
But it's not enough to pay him for the labour of his hand:
We must teach him all our customs till he learns to love our land.

He comes from o'er the water, a new home here to seek,
And he's very busy thinking, though his thoughts he cannot speak.
In the future he'll be something—that is true of every man—
And the blame may be upon us if he's not Canadian.
So let's make him a Canadian, and let's treat him as a friend,
And let's teach him love of freedom—it will pay us in the end.

Adapted.—Edgar A. Guest.

PA - KE - NOH - KA

"THE WINNER"

A DRAMATIZATION
of the Life of
REV. JOHN McDOUGALL, D.D.

Based on McDougall of Alberta by Maclean. Cloth $1.50

By

Mary Jeffrey Faulds

McDOUGALL of ALBERTA

By The REV. JOHN MACLEAN, D.D.

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Price, $1.50 *Postpaid.*

CHARACTERS

Eighteen boys, and any additional number for Indians.
Four girls.

(In the order of appearing)

Chief Bigwind
Jack Fleetfoot
Peter Crow
John White
Runner
First Commissioner
Second Commissioner
Third Commissioner
John McDougall
Po-min-ah-ko (Cree Chief)
Mrs. John McDougall
Mrs. David McDougall
Blackfoot Chief
Jenny Sharpeye
Jacob
David McDougall
William
Dining Car Waiter (white)
Mounted Policeman
Rancher
Civil Engineer
Woman Traveller
Various Indians

PA-KE-NOH-KA ("THE WINNER")

ANNOUNCER READS : *standing in front of closed curtain.*

Pakenohka, the name given to John McDougall in his boyhood days by the Huron Indians who admired his skill in running and jumping, is a name which he fully earned also by his great work as one of the early Protestant missionaries to the Indians of the North-West. He was linguist, writer, explorer, and interpreter of British justice and Christian ideals. His success in any of these services would have merited distinction, but he achieved success in all.

Born in 1842 on the Ontario frontier, John McDougall found himself at eighteen helping his father in pioneer missionary work among the Indians on still more distant frontiers, suggested dimly to most people by the names of Norway House and Edmonton, both posts of the Hudson Bay Company. Apart from the officers of the famous Company, the only inhabitants of the wide prairie were Indian tribes, often at war with one another, and not always friendly to the white men who crossed their path. Great herds of buffalo, with such occasional fish and game as the season might supply, were the chief sources of food for Indian and white men alike. The people whom the McDougalls sought to win for Christ had no fixed residence, and the lonely journeys that the missionary had to undertake on horseback or on foot, by dog train or paddle, had enough of adventure, toil and exposure to try even his great strength and courage to the utmost. But Dr. McDougall lived to see the whole

country opened up, law and order established, railways and cities built, ranches and farms prosperous, and the Church of God established in many places.

His life touched even the period of the Great War, and before his death in 1917 he bade farewell to three of his sons for active service overseas.

Seventy-five years of life packed full of adventure and service! We shall get a few glimpses of his life to-night. The first scene is an Indian camp at Rama, near Lake Simcoe, Ontario, where his father, the Rev. George McDougall, was missionary in 1860.

ACT I

(*Indian camp near Rama. Tepee, camp fire, Indian busy making bows and arrows or traps. Pine trees and a dog would add to the scene.*)

CHIEF BIGWIND : Any news of our white brother?

JACK FLEETFOOT : Yes. John White followed the trail to the setting sun, and heard from Crees coming east that a party of whites had been seen north of Lake Winnipeg, so they must have gone that far.

CHIEF BIGWIND : I'm glad, for they must have had some time getting there. But John and his father are as good as Indians, indeed here in the east John was always called the White Indian.

(*Enter Peter Crow*)

PETER CROW : Who's this you call White Indian?

JACK FLEETFOOT : Ignorant one! Don't you know John? He's our white brother ; Pa-ke-noh-ka, we Hurons call him, and *he is* a winner. Why, he used to beat our boys at their own games, and when he went to some big place to learn things some white fellows thought him queer and got funny with him, tore up his books or blanket or something, and he took them outside and licked them to a finish. So the white boys, too, discovered he was a winner.

PETER CROW : (*Sitting down with group*). I wonder if he was the lad I heard of up at the Soo? Many moons past there was a white lad used to draw logs there and run the rapids, too. A fearless little beggar, far younger than our own boys.

CHIEF BIGWIND : That's the boy. He was but twelve summers old then, and do you know what he did with his first earnings that summer? He bought a present for his mother and gave part of the money to help you and me. These *whites* call it "missions", and I'm not sure just all that means, but I do know it is something to help us, and John McDougall always has and always will help us.

PETER CROW : (*Scornfully*). Wherever did this Winner, as you call him, come from? And where is he now?

JOHN WHITE : John was born in a log cabin down near Owen Sound on the shores of Lake Huron. His father was hunter, trader and teacher, and many an adventure he had on the lakes and in the forests. He always took John with him. That's how he knows as much as we do.

PETER CROW : Hm! As much as we know? I'd like to see the *poor white* that knows all we know.

JOHN WHITE : Well, I'd like you to, for John is wise to all our tricks and trades, and he can skin a deer as fast as any of us. (*Pause*). After he had learned all we knew, his father wanted him to know what whites know, too, so sent him down through the bush to Toronto, then by boat along the shore to Cobourg to some place they call a college. That's where he laid those white brothers low.

Meanwhile, his father brought his family here to Rama. They had not been many moons here when a runner brought a packet to him with news of a place out West, many moons from here, where a white teacher was needed, and he was to go. He didn't want to leave us and we didn't want him to go, but he did want to do what his God wanted him to, and he prayed about it and decided he must go. He sent me down to tell John he wanted him to go, too.

PETER CROW : How old is John?

JOHN WHITE : Not many summers. They call it eighteen.

PETER CROW : Hm! Who else went over that long trail to the setting sun?

JACK FLEETFOOT : George McDougall, the father, and his squaw—wife, they call her, John, and David his brother. And David is nearly as smart an Indian as John. Then they took three little sisters. I don't know how they will stand the rough travelling, but I believe they like the life. They always seem so happy.

PETER CROW : They must have something I haven't got.

CHIEF BIGWIND : That's just it, they have. And we have something you haven't got.

PETER CROW : What is it?

CHIEF BIGWIND : Well! When George McDougall came here he taught us more about the Great Spirit, and told us the Great Spirit had a Son, Jesus, who lived on this earth and then died for us.

PETER CROW : You talk sense, can't you? No one is ever willing to die for another. I'd scalp a man quick as a shot, but I wouldn't give my life for anybody.

JOHN WHITE : (*Rising*). That's just the difference between us and the whites like McDougall. They know about this man Jesus who died for them and who taught them so much that is different. Indeed, he has made them different. They say He changes their hearts. That is why the McDougalls will come here and teach us and go West and teach others. I don't understand it very well myself, but I'm certainly trying to learn, and, Peter Crow, you'd be a much finer fellow to live with if you would forget you know it all and come to learn, too.

PETER CROW : Maybe I will.

(*Enter runner, with packet well tied up, which he hands to chief*).

CHIEF BIGWIND : (*Rising*). What's this? A letter! Only whites write letters. Where did you get it? (*Begins to untie cord*).

RUNNER : Hurons hunting further west got it from a guide near the Soo. Is it from John?

JACK FLEETFOOT : (*Rises*). Could it be from him? What luck! Here's a knife. You might open it faster. Cord is scarce but we could get another piece.

CHIEF BIGWIND : (*Gets the parcel open at last and joyfully announces*). Yes. It is from John. (*Looks at back and then at front, as all sit down around the fire, then reads*).

"Dear Friends at Rama :

I have just heard of a chance of a packet being carried eastward, so hasten to write you of our trip. After leaving Collingwood we finally reached Milwaukee, then took train to the Mississippi and a boat to the village of St. Paul. Here a stage coach carried us across the prairie to the Red River, and down the Red River we came to Fort Garry—a place of rain and mud and one solitary house. From there we travelled by York boats the remaining 400 miles to Norway House.

PETER CROW : (*Interrupting*). And is this your white Indian? It sounds Indian, travelling on trains and boats and coaches. Hm! just what I thought!

JOHN WHITE : Be quiet, Peter. Wait till we hear it all. Go on, Chief.

CHIEF BIGWIND : (*continues*). "My work is teaching and I have my hands full with eighty boys. I rise at four, harness my dogs and drive miles visiting my traps. Then breakfast and school, which begins just as soon as there is good daylight.

"I must tell you about my first real winter trip with dogs. I found it harder than I thought. My sleigh would upset and my dogs soon knew I was a tenderfoot.

PETER CROW : There! He admits it himself. I thought you said he knew all we did. Hm!

(*Runner slips out*).

JACK FLEETFOOT : Let's put Peter out till we finish this letter.

PETER CROW : I'll be quiet.

CHIEF BIGWIND : (*Continues Reading*). "There was William making a bee line for the north and stepping as if he were going to reach the pole, and reach it soon. Father was close behind. And where was I but far behind?"

PETER CROW : Hm!

CHIEF BIGWIND : "I thought they would never stop. Around a bend, past an island, through a bush, on and on. I was stiff and sore and tired, and miles behind." (*Peter Crow grunts again*). "Then I decided to change matters. I began to run on my snow-shoes and caught up to my lazy dogs and gave such a shout they thought a cyclone had struck them."

JACK FLEETFOOT : (*Giving Peter a dig*). That's the stuff.

CHIEF BIGWIND : (*continues*). "Soon I was up opposite the island and I ran away to its shore and broke off a dry pole and after my dogs I went and brought it down along side of them with another shout that

made them bound off, and away we went. Presently I was aglow and the stiffness was gone and soon I came up to my companions and asked them calmly where they meant to have breakfast. 'Over yonder,' said they. 'Well, then,' I said, 'why don't you travel faster and let us get there?' "

JACK FLEETFOOT : That's the lad! I knew he'd do it.

CHIEF BIGWIND : (*continues*). "William and father looked at me to see if I were in earnest, so I proved it and beat them to it."

JOHN WHITE : There's our Winner!

(*Enter runner, excited. Indians, excepting the chief, rise, eager to hear*).

RUNNER : News just come that Iroquois are camped two suns from here.

CHIEF BIGWIND : What! Iroquois here? What do they here?

RUNNER : No one knows.

CHIEF BIGWIND : How many lodges are there?

RUNNER : About twenty-five.

PETER CROW : (*Dancing excitedly*). Call the braves. Warpaint and feathers! We'll have a good time.

CHIEF BIGWIND : Silence, Peter. (*Peter stops*). Why always war, war, war? Queer it seems that we are at peace with our white brothers and always at war with our red brothers!

PETER CROW : Brothers indeed!

CHIEF BIGWIND : (*continues musingly*). Something has changed me, Peter. I no longer thirst for blood. I'm for peace. Fleetfoot and White, gather ten braves and ride out to meet these Iroquois. Tell them we want peace and would smoke the pipe with them. (*Fleetfoot and White depart*).

PETER CROW : (*disgruntled*). Whatever has changed Bigwind?

(*Curtain*)

ANNOUNCER : The next scene is entitled "Treaty Making". After the Government grasped the possibilities of the West, and decided to open it up for settlement, some agreement had to be made with the Indians. The lieutenant-governor of Manitoba consulted with the McDougalls and others, and decided there should be several gathering places and a similar treaty signed at each. Notice of this and of the content of the proposed treaty was sent to all the tribes by chosen agents, and for many of these advance trips John McDougall was chosen as Government representative.

In the scene "Treaty Making", we shall meet the Commissioners and the Chiefs of the Plain and the Woods Crees. Treaty Number Six was signed by them at Fort Carlton in 1876.

ACT II

SCENE I. ROYAL CANADIAN MOUNTED POLICE.

(*At centre back of stage stands a table with Indian blanket covering. On it are an ink stand and quill pen*

Around it are seated three government commissioners. Behind them stand two mounted policemen wearing red coats, blue trousers with red stripes down the outside).

FIRST COMMISSIONER : Does Mr. McDougall know we are here?

SECOND COMMISSIONER : Yes. I met him a short time ago.

FIRST COMMISSIONER : I would like to discuss matters with him before the chiefs arrive.

(*Enter McDougall, age about thirty-five, with black short beard, long trousers, wind-breaker. Commissioners rise and greet him with handshake).*

SECOND COMMISSIONER : Our Chief was just wishing you would come.

FIRST COMMISSIONER : Yes. Please be seated. There is so much I want to ask you. First, how did you succeed as government agent to the tribes? Just how did you go about it?

MR. MCDOUGALL : As soon as I received your despatches I purchased supplies of tea, sugar, ammunition, and having loaded them on Red River carts, started off with a small party. It meant miles of heavy travel but our reception was wonderful.

THIRD COMMISSIONER : What did the chiefs say about the letter? How did they receive it?

MR. MCDOUGALL : The chief of the Carltons said, "The Government has given us all we wanted." The Assiniboines said, "Our heart is full of gratitude.

We are assured the Great Chief will act justly towards us."

First Commissioner : What about the Plains Crees?

Mr. McDougall : They asked me to thank the White Chiefs for the presents and expressed the greatest loyalty to the Government.

Second Commissioner : Did you find the Saulteaux of the same mind?

Mr. McDougall : Well, not exactly. The atmosphere was a bit tense in their camp. Big Bear would have none of the Queen's presents. He considered them bait and refused to be caught in a trap, quite misunderstanding the whole matter. But they are the mischief-makers throughout all this Western country.

Third Commissioner : What is the Indian's attitude to the liquor traffic?

Mr. McDougall : They hate it and know it to be their worst enemy, and are so glad the Queen means to prohibit it. As for me, I've fought the iniquitous trade ever since I was a boy and I'll fight it till I die. I was commissioned by the Government to herald the coming of the Royal Canadian Mounted Police to the West, and found everyone, both red and white, glad of the prospect, except the whiskey whites. Law and order didn't look appetizing to them.

First Commissioner : Turning now to yourself, where is your home now?

Mr. McDougall : (*laughing*). Well, my family live at Morley House, but I live everywhere. I travel

thousands of miles every year, indeed, from November to April one year I covered three thousand miles by dog train and snowshoe.

SECOND COMMISSIONER : But when the rivers are open, how do you cross them. The whole West seems bridgeless.

MR. MCDOUGALL : The only way I know is to swim. If you can't swim, hang on to your horse, and hope.

THIRD COMMISSIONER : I'd need plenty of hope.

FIRST COMMISSIONER : How do you manage the nights?

MR. MCDOUGALL : In summer it is easy to keep warm but hard to keep alive because of the voracious mosquitoes and black flies. However, smudges keep them somewhat under control. In winter we just light a big fire and curl up in our blankets beside it. Sometimes I have wakened to find myself snowed in. On our wedding trip my wife and I were literally snowed under from nine o'clock at night till three the next afternoon. Finally, when the blizzard subsided I dug my way out but my brave young wife had to stay there till I found my man and a more sheltered spot and got a fire started. The horses were nearly frozen, and our lives were dependent on them. (*All three men looked amazed during this recital.*)

SECOND COMMISSIONER : What was the thermometer?

MR. MCDOUGALL : I don't know about that night. I think perhaps the coldest I have ever slept in the open was fifty-six below zero.

FIRST COMMISSIONER : (*to the other two*). We three think ourselves fairly hardy citizens but I guess we are only tenderfeet compared to him.

THIRD COMMISSIONER : And his wife, too!

FIRST COMMISSIONER : Yes, and his wife, too! It's amazing! But here come the chiefs.

(*Enter as many as desired. Commissioners and Mr. McDougall rise as they enter.*)

FIRST COMMISSIONER : You have assembled here to-day at the invitation of the Canadian Government to sign a treaty, the contents of which you have already been made aware of. Let me now read it to you.

(*Cree chief steps up to Mr. McDougall and says something in a low tone.*)

FIRST COMMISSIONER : (*To Mr. McDougall*). Mr. McDougall, you understand the language of all parties to-day. We count on you to make note of all that is said. On the table you will find paper and ink.

MR. MCDOUGALL : (*Sits down at the table and says laughingly*). Those are the instructions I have just received from Po-min-ah-kow.

FIRST COMMISSIONER : (*Reads aloud the treaty*).

WHEREAS : The Indians inhabiting certain districts have been convened at meeting at Fort Carlton.

WHEREAS : Said Indians have been informed of Her Majesty's desire to open up for settlement a tract of country hereinafter described, and to obtain consent thereto of her Indian subjects, and to make a treaty so that there may be peace and good-will between them and Her Majesty.

WHEREAS : The duly appointed chiefs and headmen are here assembled, the said commissioners of Her Majesty herewith conclude the treaty as follows:—

The Plains and Woods Cree tribes do hereby release and surrender up to the Government of the Dominion of Canada for Her Majesty, the Queen, and her successors, all rights and titles to land hereafter defined, embracing in area approximately one hundred and twenty-one thousand square miles.

And Her Majesty agrees to lay aside reserves, averaging approximately one square mile for each family of five, provided Her Majesty shall have the right to deal with certain matters within these reserves.

And further, Her Majesty agrees to maintain schools, prohibit the introduction of all intoxicating liquors, (*chiefs nod to each other their approval*), and give all freedom to Indians to pursue their avocations of fishing and hunting. (*chiefs again nod approval*).

And further, That Her Majesty's commissioners shall annually take a census of the Indians, and expend fifteen thousand dollars annually on ammunition and twine for their nets.

It is further agreed that any band cultivating the soil shall be supplied with farm implements and tools, also wheat, barley, oats and potatoes for seeding, also oxen, cows, pigs, and, when required, a hand mill.

That in the event of the Indians being overtaken by any pestilence or famine, the Queen through her Indian agents will grant all needed assistance.

That during the next three years the sum of one thousand dollars shall be expended by the Indian agents for each band cultivating the soil.

That a medicine chest shall be kept at the house of every Indian agent.

That each chief shall be given annually twenty-five dollars, and a suit of clothes every three years; and now, in recognition of the treaty signing, a suitable flag and medal, also a horse, harness and waggon.

And the undersigned chiefs on their behalf and in behalf of all other Indians residing in or belonging to their district, do hereby solemnly promise to strictly observe this treaty, and conduct and behave themselves as good and loyal subjects of Her Majesty the Queen.

They promise and engage to maintain peace and order between the tribes and not molest any inhabitants of the ceded territory and will aid any officer of Her Majesty in bringing to justice and punishment any Indian offending against stipulations of the treaty or infringing the laws in force in the ceded territory.

In witness whereof Her Majesty's Commissioners and the said Indian chiefs do hereby subscribe and set their hands, at or near Fort Carlton on the ninth day of September in the year 1876.

FIRST COMMISSIONER: (*Laying down treaty*) What is your pleasure in the matter?

(*The chiefs pretend to speak together briefly.*)

CHIEF PO-MIN-AH-KOW: We shall report this to our people in their lodges and return after three suns with their answer.

(*Everyone bows in agreement and chiefs retire.*)

FIRST COMMISSIONER: The treaty seemed to meet with their approval.

McDOUGALL: Yes, I think so. Of course the whole situation is new to them. They are nomads, and the government plan for reserves and cultivation of the soil means a much more settled life than they have been accustomed to. But they are a great people and I believe can adapt themselves. Your promise of tools and seed will encourage them.

SECOND COMMISSIONER: Our agents will need to be men of patience and good judgment.

JOHN McDOUGALL: Yes, and men of absolute integrity. We have promised the Indians fair play, the same treatment as the whites, and this promise must be kept. Equipping every agent with a medicine chest is a fine thing.

THIRD COMMISSIONER: I suppose doctors are few and far between?

JOHN McDOUGALL: I do not know how many there are. I do know how few there are. Morley House is in a plot of ground just 600 by 1000 miles, and there isn't a single doctor in that whole territory, and when smallpox comes stalking around, quinine by the wholesale would be a Godsend.

FIRST COMMISSIONER: Yes, I have seen something of the ravages of smallpox. A bush I travelled through one year was literally littered with human bones. Hundreds must have died.

JOHN McDOUGALL: That is just one instance. I have known whole camps to be wiped out. In one case we found one little lad, about six years old, the sole survivor and he had become so wild that we could hardly catch him.

SECOND COMMISSIONER: We shall certainly do all we can to combat such a plague.

JOHN MCDOUGALL: There is another plague that Her Majesty's Government would do well to fight and fight to a finish.

FIRST COMMISSIONER: What is that?

JOHN MCDOUGALL: The liquor traffic. I had occasion to spend one night in close proximity to drunken Indians and I'll say quite frankly, it was not appetizing. Of course the border whiskey dealers have a price on my head. They once notified me that seventy men were on the hunt and I was the prey.

THIRD COMMISSIONER: That police force we organized was surely much needed.

JOHN MCDOUGALL: Yes, it was indeed. It is near the border that conditions are the worst. My brother and I go down to Fort Benton in Montana for supplies—a 900 mile trip, but shorter than to Winnipeg. On our way is a trading post called Whoop-up at the Junction of the Belly and St. Mary's Rivers.

FIRST COMMISSIONER: No doubt well named.

JOHN MCDOUGALL: It surely is! I call it the whiskey fortress. As soon as I arrived a man came along and literally rushed me into the barroom and ordered drinks. I protested, so he cursed me up and down and solved the matter by drinking my share. Then one of the boys suggested shooting for drinks. Immediately bullets whizzed on all sides and they apparently considered they were having a fine time. Then a big fellow sprang into the room brandishing

a long bare knife and cursing all and sundry. He declared it was altogether too tame and he would like to rip some one up. I, being a stranger, seemed to be his objective. Fortunately I was able to delay activities by getting him into a conversation about some lost horses, which I promised to help him find. After much wild talk he asked me who I was. I said, "A humble preacher of the Gospel." "What!" said he, "Are you a preacher? Are you the Rev. John the boys talks about?" When I assured him I was he stepped back, dropped his knife and looked all broken up. "Forgive me, Rev. John, I am sorry I acted to you as I have. You know it's the whiskey."

THIRD COMMISSIONER: Amazing!

JOHN MCDOUGALL: Yes, and the end is not yet. Just then another giant of a fellow came in, a medicine man, whom I knew slightly. The whiskey had a different effect upon him. He wanted to embrace me.

FIRST COMMISSIONER: Not much more edifying that the bullets!

JOHN MCDOUGALL: No, indeed. His request was not horse hunting either. He wanted me to marry his daughter to a fellow "right here and right off", so after satisfying myself that it was all right, I performed the ceremony "right there and right off".

SECOND COMMISSIONER: Had they a license?

JOHN MCDOUGALL: Of course not. There was no one to grant one. But it was something to have these people ask for a Christian marriage and it became my

opportunity to hold a service in Whoopup. The crowd quited down and I talked to them as God gave me utterance. All were attentive and reverent till the father called out, "Marry them strong, John, marry them strong!" So I sang a hymn and forthwith proceeded to marry them strong, and while the spell of quiet was still on shook hands all round and departed.

PO-MIN-AH-KOW enters and says: We would ask John to come to us in our lodges.

JOHN MCDOUGALL: (*To commissioners*) Have I your permission?

FIRST COMMISSIONER: Assuredly (*and others nod assent*). (*McDougall goes out*).

Curtain.

SCENE II.

ANNOUNCER: For several hours the Rev. John McDougall remained with the tribes, explaining all parts of the treaty and readily bringing them into agreement. Not waiting the three days the chiefs return, with Mr. MacDougall.

(*Enter Mr. McDougall and the chiefs.*)

FIRST COMMISSIONER: You have surely come to an agreement sooner than expected. We hope it is favorable to the signing of the treaty.

PO-MIN-AH-KOW: Yes, your Honor. We sent for Brother John, and I told our tribes he was our white brother,

that we could trust him absolutely, and that they must believe all he said. Then John explained all Her Majesty would do for us and what she expected of us. He assured us that all Her Majesty's agents would treat us fairly and carry out her orders and mete out the same justice to red man as to white. (*All three commissioners nod assent*). If this be so, we would sign the treaty and seek to fulfil our part of the contract.

SECOND COMMISSIONER: We are rejoiced at your prompt and ready decision, and know that Her Majesty and Her Majesty's Government have your welfare at heart. Here is the pen, and my colleagues will show you where to place your mark, while your trusty white brother oversees the whole procedure. Come, Mr. McDougall, give them all possible assistance.

(*Chiefs and Mr. McDougall step forward and each chief is shown where to put his mark X. As the last chief signs the curtain falls.*)

Curtain.

ANNOUNCER: The McDougall women included John's mother, three sisters, wife, and sister-in-law, Mrs. David McDougall. In the words of the late Dr. John Maclean, who recently wrote the biography of Dr. McDougall, "these women were trail-breakers on the western plains in the brave days of old, laying foundations for the new civilization soon to appear.

They endured hardships with never a murmur, while with pure hearts and high ideals they trod the common path, content with the privilege and opportunity of helping men and women toward the priceless things of life." Many weeks, even months, at a time, these woman had to carry on alone while their husbands were away on arduous trips.

The next scene is at Morley House, with Mrs. John and Mrs. David McDougall eagerly awaiting the return of their husbands from a nine hundred mile trip to Fort Benton in Montana, with provisions.

ACT III

Scene I

Morley House.

(*A plain bare cabin room, crude furniture, fireplace if possible, and a shelf with a few dishes. Home-made cradle. Mrs. John McDougall sewing and Mrs. David knitting*).

Mrs. John McDougall: I wonder when the men will return? They are away so much, and sometimes I don't feel any too safe. It is a blessing faithful Jacob is always near, and the Stoneys are indeed our friends. John could not leave us if it were not for the trusty Stoneys.

Mrs. David McDougall: Yes, and they would do anything for John and his people.

Mrs. John Mc Dougall: And for David and his. They will never forget the time you nursed Sharparrow's little girl and saved her life.

Mrs. DAVID MCDOUGALL: I wonder if David will remember the thread I wanted? The flour and tea are of more interest to him. (*Rising.*) There seems to be someone coming. What's up? (*Both go to the door and look out*).

Mrs. JOHN MCDOUGALL: Why, they're Blackfeet! What are they doing here? They must know John is away. I wonder where Jacob is?

Mrs. DAVID MCDOUGALL: And we can't speak Blackfoot. Let's not look scared anyway. (*Thinking*). You slip out and get Jenny Sharpeye. She speaks Blackfoot and can interpret and she has plenty of pluck. I guess I'll need all I can muster too. I'll bow and smile and try to keep my courage up. But hurry!

(*Mrs. John MacDougall hurries out. Mrs. David goes back to the door and tries to look cheerful. Finally men enter and look around. Mrs. David hums the tune of a hymn to keep her courage up. Presently Mrs. John McDougall and Jenny Sharpeye enter*).

JENNY: (*advancing towards Blackfeet*) What are you doing here? What do you want?

BLACKFOOT: We want to see John. Is John home?

JENNY: No, he isn't.

BLACKFOOT: Hm! That's all we want to know.

(*Indians sneak out*).

JENNY: (*to the women*) That's soon over, or may be it is and maybe it isn't. They just wanted to know if John was home.

Mrs. JOHN MCDOUGALL: (*Sitting down with a sigh*) Well! That is exciting! They know all they wanted to know, that we are alone.

Mrs. DAVID MCDOUGALL: I guess our days are numbered.

Mrs. JOHN MCDOUGALL: Hours, perhaps. I wish John would come.....And where are the Stoneys?..... And where are our children? (*Jenny goes out*).

Mrs. DAVID MCDOUGALL: Oh! They are safer where they are. Don't you remember, they went to the bush with Timothy? Let us hope he keeps them there.

Mrs. JOHN MCDOUGALL: John couldn't be back yet. That trip to Fort Benton is a terrible one. To think he has to make a 900 mile trip to get us anything! ..... And all those rivers to ford! Winter or summer, the trip is a hard one.

Mrs. DAVID MCDOUGALL: But I believe staying at home and wondering is harder.....And yet, it's a great life! I love it.

Mrs. JOHN MCDOUGALL: Yes, so do I. And God has been wonderfully kind to us. John always says, "Put your faith in God and the Stoneys." And aren't the Stoneys dear faithful people!

JENNY: (*Hurrying in*) My man says a horseman is coming over the hill.

Mrs. JOHN MCDOUGALL: (*Rising delightedly*) Oh! Could it be John? or David? Let us go and see. (*McDougall women hurry out*).

(*There is some commotion outside and finally John and the two women enter with happy faces*).

BOTH WOMEN: We are glad to see you home again.

Mrs. DAVID MCDOUGALL: But where is David?

JOHN MCDOUGALL: When we had forded the last river homeward, as travelling is slow with the carts and loads, David urged me to hurry ahead. All the time we are away we wonder and wonder what is happening at home.

Mrs. JOHN MCDOUGALL: And well you may! We just had some callers. Fine polite gentlemen (*John looks up surprised*). Their name is Blackfoot, and they just called to see if you were at home.

JOHN MCDOUGALL: That was nice of them. I wonder why their curiosity? They must be making doubly sure, for we saw those same gentleman just two days ago, and you may be sure if we saw them they saw us. (*pause*) Well, I'm more than thankful to be home for there is no doubt they will return. I shall be a pleasant surprise for them. And how have you two fared, and how are the children?

Mrs. DAVID MCDOUGALL: (*While Mrs. John McDougall begins preparations for something to eat, setting plates on the table and putting kettle on the fire*). Oh, they are off on a miniature hunting expedition with good old Timothy. If they keep to the north bush they will be safer there than here.

Mrs. JOHN MCDOUGALL: (*Sitting down for a moment*). We had a great time one day. We planned a picnic into the valley and as all the trained horses were away on the trip, we caught an old superannuated ox and harnessed him to an equally ancient cart, and started

off over the foothills down into the valley. After much bumping, jolting, laughing and fun, we reached the bank of the creek.

Here we fastened the ox and proceeded to light a fire. Before we knew it, a breeze carried the fire along the grass and we were in danger of a prairie fire of our own creating.

JOHN MCDOUGALL: My! What did you do?

Mrs. JOHN MCDOUGALL: (*Continuing the meal preparations*). After a struggle we managed to save the cart and the ox, though the poor old fellow was a bit singed. Of course our picnic was spoiled and we hastened back home, a very anxious party indeed, for the fire continued to run with the wind and we knew what would happen if it reached the fort on the edge of the forest land. For hours sister and I watched it, and finally made a long night journey on foot for the purpose of knowing conditions better. However, to our great joy the weather changed, rain fell, and with it our fears ceased. Soon Jacob came hurrying in, post haste, to see what had caused the fire, and to make sure we were safe.

JOHN MCDOUGALL: You surely are two great women to carry on as you do and even try to get some fun out of it!

Mrs. JOHN MCDOUGALL: And what adventures did you have? Many of them, no doubt.

JOHN MCDOUGALL: Yes, a few, as usual. Daniel was nearly drowned fording Black River, and Swift Current was so swollen we couldn't possibly ford it

in the usual way, so had to make a boat of buffalo skins on a framework of waggon wheels. It was a most unique craft and I was elected navigator. We loaded it, tied it to Little Bob's tail, then I rode him till he lost bottom, when I slipped off into the water and swam beside him, guiding him by his mane. On reaching the opposite bank I turned the horse adrift, unloaded the boat, paddled her back, and made ready for trip number two.

Mrs. DAVID MCDOUGALL: How many such trips did you make?

JOHN MCDOUGALL: Just eight. Then the other men got across as best they could.

Mrs. DAVID DOUGALL: Where was David all this time?

JOHN MCDOUGALL: Oh, he was off hunting buffalo, for our larder was empty. We had a great feast of cow buffalo when he returned.

Mrs. JOHN MCDOUGALL: Did you get all you wanted in Fort Benton?

Mrs. DAVID MCDOUGALL: Did you get my wool and thread?

JOHN MCDOUGALL: You good women! I believe you miss going shopping more than anything else out here.

Mrs. DAVID MCDOUGALL: (*Laughing*) Well, perhaps we do. But remember, no wool, no socks! No thread, no shirts!

JOHN MCDOUGALL: Rest your mind, my good sister, we have them both, and indeed more than either of you asked for. Could you possibly use a stove?

Mrs. JOHN MCDOUGALL: (*Rising*) A stove! A real cook stove? Why, John, we've been here fourteen years and never had a stove. (*To Mrs. David McDougall*) What fun we shall have! And no more smoked bread! I suppose you brought flour. Did it cost much?

JOHN MCDOUGALL: (*Laughing*) No, not much. Only $18.50 a bag.

Mrs. DAVID MCDOUGALL: Surely the staff of life is a luxury here.

JOHN MCDOUGALL: A luxury indeed! I once went four years without even tasting bread and butter, and two years without even seeing milk. I remember when we finally got a cow my mother used to send a present of blocks of frozen cream to Mrs. Campbell whenever I rode that way. David has another surprise for you, but you must needs wait two days for it. (*Hears sound and rises*) But what's that? Surely not our callers again!

(*The door opens and several Blackfeet walk in. On seeing John they look surprised. Women step aside*).

BLACKFOOT CHIEF: You here, John? Where did you come from? (*To the other Indians*) That fellow's a wizard! (*They nod*) Two suns ago we saw him fording Swift Current, and only to-day made sure he wasn't here.

JOHN MCDOUGALL: Yes, You are fine men to come nosing around here when you think I'm away. You're heroic! What is your plan now?

(*Jacob and several Stoneys slip quietly in another door. The Blackfeet seeing them, as quietly slip out*).

BLACKFOOT CHIEF: I guess we'll go hunting. There are buffalo only two suns from here.

JOHN MCDOUGALL: (*To the women and Jacob*) Again we can thank God and the Stoneys.

(*Curtain*).

ANNOUNCER: Two days have elapsed and now we shall witness the arrival of John McDougall's brother David, the one whom he had left with the carts and loads.

SCENE II.

(*Mrs. John and Mrs. David McDougall are busy about the room. Jenny Sharpeye enters with a parcel and hands it to Mrs. John McDougall*).

JENNY SHARPEYE: Here's some wild duck Jacob shot for you. It will help to make a feast to celebrate the men's return.

Mrs. JOHN MCDOUGALL: Thank you so much, Jenny. You are always so kind to us. John often says he couldn't leave us at home if it were not for the the loyalty and kindness of you and Jacob. Did you know John had gone away again?

JENNY SHARPEYE: Already? Why, he just got home two days ago!

Mrs. JOHN MCDOUGALL: Yes, I know. But his work always calls him. A despatch came from Edmonton asking him to report there immediately, so off he went.

JENNY SHARPEYE: Well, we'll just get another duck for him, if only he will stay at home long enough to eat it.

Mrs. JOHN MCDOUGALL: Surely he will, Jenny, and perhaps his father and mother will return with him.

(*David McDougall and an Indian helper begin carrying in things*).

DAVID MCDOUGALL: Well, here is the delivery van. I hope we brought all you wanted. (*Puts down a bag of flour*).

Mrs. DAVID MCDOUGALL: How much flour did you bring?

DAVID MCDOUGALL: Three bags; the other two are outside. And here are tea, and rice, and beans. (*Lays each package on the table as Indian hands it to him*).

Mrs. DAVID MCDOUGALL: How about sugar? Your sweet tooth wouldn't let you forget sugar.

DAVID MCDOUGALL: No, indeed not. (*Indian hands him two parcels sugar—and salt* [*lays each on table*]). They always travel together and such a time as we had keeping them dry when fording rivers. I often wish that water wasn't so wet.

Mrs. DAVID MCDOUGALL: (As David hands out a bundle of wool) And here's my wool! A fine pair of socks in the making!

DAVID MCDOUGALL: Two pairs, please. I need them badly.

(*Hands Mrs. John McDougall scissors*).

Mrs. JOHN MCDOUGALL: Scissors! How much we needed scissors! (*Indian hands out blankets*). And blankets! They're fine.

DAVID MCDOUGALL: One pair is for Jenny Sharpeye.

Mrs. JOHN MCDOUGALL: But you didn't know how Jenny braved the Blackfeet!

DAVID MCDOUGALL: No. But I know Jenny is always braving something for somebody. (*Hands blankets to Jenny*).

JENNY SHARPEYE: (*Delightedly*) Oh, thank you, thank you! (*Goes out*).

(*David McDougall holds up a few toys.*)

Mrs. DAVID MCDOUGALL: And look at the toys! Wont the children love them!

DAVID MCDOUGALL: (*Taking a package out of his pocket and handing it to Mrs. John McDougall.*) Here's something too precious to pack in the boxes.

Mrs. JOHN MCDOUGALL: O David, I'm so glad you brought the quinine, and plenty of it. It is not safe to be without it and our box is empty. And where is the stove?

DAVID MCDOUGALL: Oh, it's in the other load. The boys will help me get it up just as soon as possible.

Mrs. JOHN MCDOUGALL: (*Laughingly*) You had better hurry with it, for now that I know it is here I feel as though I couldn't prepare another meal without it. And the first dish it cooks will be roast duck.

DAVID MCDOUGALL: Splendid! Splendid! A wonderful change from buffalo! And yet, we have had some fine buffalo meat on our trip. I wonder if you two ladies could rest yourselves in these? (*Brings in two rocking chairs*).

Mrs. JOHN MCDOUGALL: O, David! Real chairs!

Mrs. DAVID MCDOUGALL: And so comfortable (*tries them both*). These are the first factory made chairs we have had out here. (*Jumps up*) Now give me that wool and my needles and I'm content for the day. (*Gets both and sits down to knit*).

DAVID MCDOUGALL: (*To Mrs. John McDougall*). Now you just rest yourself too, while I go out and put the stove together.

(*Curtain*).

ANNOUNCER: The McDougalls spent many more years in pioneer service for their God and country. John travelled thousands of miles, foraging for food, carrying dispatches, visiting the tribes, preaching the Gospel, proclaiming the meaning of British law and justice, acting as minister, doctor, dentist, judge, government agent, interpreter, writer, peace-maker, and heroic opponent of the liquor traffic. He witnessed the wholesale ravages of smallpox, was himself stricken and lost three members of his family by its deadly blow.

Our last scene is towards the end of his life after he had seen the West settled with immigrants, with well established government, with railways built, and

many, many of his Red brothers turn to a living faith in Jesus Christ. The scene is a dining car on the Canadian Pacific Railway. He and an Indian friend are en route for Vancouver.

ACT IV.

(*Dining car with six tables arranged thus* 4 5 6. 1 2 3 *Enter Dr. McDougall and an Indian, William, and take seats at table No.2. Waiter (white) comes with menu cards and all through the scene walks back and forth as he serves the tables. Soon a mounted policeman and a rancher enter and seat themselves at table No. 4. Other passengers may be seated at tables Nos. 3 and 6.*)

Dr. McDOUGALL: (*Glancing over the menu*) Well, William, what for dinner to-day?

WILLIAM: (*Also has a menu card*) That's one thing I don't know. (*Examines card and looks mystified*) What are these names? Are they English, or what? What is this boo-li-on? Would I risk that?

Dr. McDOUGALL: (*Laughing*) Oh yes, William, you may take a chance on that. It is just plain soup but it wont be as good as the buffalo soup that you make. (*To waiter*) Two bouillon, please.

WILLIAM: Here's another queer one. Whatever is an entry?

Dr. McDOUGALL: Oh, entree! That is French for something you don't need but always take. We can exist without that to-day. Suppose we have roast

beef and potatoes—that's familiar ground, rice pudding and a cup of tea.

WILLIAM: Yes, I'll tackle that. (*To waiter*) Make the tea strong, man. (*Waiter looks indignant and goes off muttering, to fill order, but serves quietly through the rest of the scene*).

Dr. McDOUGALL: Call him waiter, William, or your scalp will come off for sure.

WILLIAM: I think I'd get his first. (*Looks around inquisitively*).

Dr. McDOUGALL: This certainly is a new experience for you.

WILLIAM: You are right there, sir. Last night in that sleeping car was the queerest experience of my life. I've climbed dizzy heights and crawled along craggy ledges. I've climbed and clung to mountains and killed Big-Horn sheep and grizzly bears, and here at fifty years of age I had to climb into a box six feet from the ground and sleep on white things I was afraid to touch. I surely felt in an unknown land. Indeed I could not sleep, I, who have slept soundly curled up in my blanket, covered with snow and knowing that timber wolves were near. And the speed we made! Why, we went to bed and didn't move our legs, and yet when we got up we were two hundred miles along the trail. Surely we are in an unknown land! But you know where we are going and I have faith in you. (*Leans back, satisfied in that thought*).

Dr. McDOUGALL: I'm glad you have, William, and I have great faith in you. When we are in Vancouver

we must attend a Sabbath service in Wesley church. Do you remember the first service I took you to in Winnipeg?

WILLIAM: (*eager again*) Indeed I do! It was grand! It was wonderful! There were twelve lamps and an organ, and the singing was fine, and the men passed plates with money on them. My! don't I remember it? And how surprised I was that you didn't help yourself. Do you remember I lifted fifty cents?

Dr. MCDOUGALL: Yes, indeed, and many a time I've told that story. It was a great way to treat the collection plate. But you have made up for that since.

WILLIAM: (*seriously*) I hope so, and yet I have a long way to go. One day I saw trees floating down the Bow River. There were many trees. Some were light and dry and kept the channel and went swiftly down stream, but I saw one log weighted with water, sand and dirt, which sometimes grounded, then sank, and seemed to lose its way altogether. As I stood and watched that weighted log I thought it was like me—the current of God's love and salvation is strong, but I am weighted with evil; I sink and ground and stay behind while the people of God are rushing to righteousness and heaven. I saw myself and was sad, my heart was full of sorrow and I cried to the Lord to forgive me, a poor sinner, to take away my burden and help me that I might go with His people in the way of salvation.

Dr. MCDOUGALL: William, you are in the way of salvation now, and so are many more of your brothers.

I met Bears Paw the other day and he told me the next time I met Yellow Earth to give him his Christian greetings.

(*Civil Engineer enters and sits at table No. 1.*)

WILLIAM: *Surprised.* Bears Paw sent that message to Yellow Earth?

Dr. McDOUGALL: (*Nods*) Yes.

WILLIAM: Why, those men were mortal enemies! I remember when Bears Paw wounded Yellow Earth and killed his companion, because the two had stolen a few horses. They kept up the feud for years.

Dr. McDOUGALL: Yes, but it's all over now. The hearts of both have been touched by the power of the Gospel and I am the bearer of forgiveness and greetings.

WILLIAM: Truly you give me new courage.

Dr. McDOUGALL: And I, too, take courage.

(*McDougall and William begin to eat*).

(*Enter woman with all sorts of baggage—suitcase, umbrella, hat box, carpet bag, bird cage. Makes her way towards table No. 5*).

WOMAN: (*To waiter*) Here, man, can't you help me?

WAITER: (*Coming to her assistance*) Yes, Madam. But why didn't you leave all these things in the day coach?

WOMAN: Leave them there, and me here? They'd be stolen!

WAITER: Oh, no. Not those things.

WOMAN: Well, I just couldn't have eaten my dinner for thinking about them, if I had left them. Besides, I have to feed my bird. (*Waiter places paper pad and pencil on table*). What's this for? To make my will?

WAITER: No, just write down here what you are ordering for dinner. Here's the menu.

WOMAN: What's that?

WAITER: (*With sigh*) The list of food the Canadian Pacific dining car is prepared to serve. The prices are there also.

WOMAN: Yes. The prices *are* here. Bless me! Seventy-five cents for one dinner. I could serve one for fifteen cents. (*Looks thoughtfully over the menu and writes, saying meditatively*) Soup—fried salmon—roast beef—French fried potatoes, whatever they are. I always use Irish ones— veal cutlet—cabbage —beans—lettuce—salad— apple pie— lemon pudding—tea. I believe I'll have coffee too. My! That is a grand dinner I am going to have. I don't believe I could serve it for fifteen cents.

WAITER: (*Returns for order and looks over it amazed*) But we cannot give the whole menu for seventy-five cents!

WOMAN: (*Holding up menu card*) There! It says all that for seventy-five cents, and I chose only part of it. Now, run along and fill my order.

CIVIL ENGINEER: (*Beckons to waiter and slips a coin into his hand*). Here, I'll pay the difference. That lady friend of ours is such a circus we might well contribute to her entertainment. She is surely contributing to ours.

(*Waiter goes out, gets water, fills her tumbler, then forgets all about her*).

Dr. McDOUGALL: Well, William, let us go back into the day coach.

WILLIAM: Very well, I'm ready.

(*Both go out leaving a book behind. Passengers watch them with interest.*)

RANCHER: (*Beckoning to waiter*) Say, waiter, who was the man who just dined with yonder Red Man?

WAITER: Why, Boss, don't you know? Well, I'll give you a tip. Don't tell any one you don't know. Why, he is the Rev. John McDougall, (*rattles off the following*) minister, missionary, prophet, teacher, writer, hunter, traveller.

RANCHER: (*Interrupting*) That's enough for me. No man can fill all those jobs.

MOUNTIE: No, I guess not, and yet he is a mighty interesting looking man.

CIVIL ENGINEER: Pardon me, gentlemen, but did I hear you asking about John McDougall? I happen to know him well. (*Settles back for a chat*) Lived in these parts long?

RANCHER: Long enough to make a tidy little pile.

ENGINEER: What's your business?

RANCHER: Oh, I have a nice little ranch down near the border.

CIVIL ENGINEER: Hm! Did you know that John McDougall and his brother David trekked down into Montana and brought back cattle to start the first ranch in Canada?

RANCHER: What! That man who just went out? I thought that bally waiter said he was a missionary. Now, that's what gets me. The churches tell us they send out missionaries to preach the gospel, and when you really come up against them you find them ranching and buffalo hunting. Some missionaries, I say!

CIVIL ENGINEER: Some missionaries! Righto! Listen. Suppose you were cold and hungry and stopped at a missionary's house for help, what would you expect him to do? Leave you shivering while he read you a sermon?

RANCHER: I'd punch him if he did.

CIVIL ENGINEER: Then be logical. John McDougall is a man of vision. He saw that people needed steadier diet than the wandering herds of buffalo supplied, so he introduced cattle for ranches, and you and the whole North-West should thank him. (*Turning to the mountie*) I see you are one of that fine order of men, the Royal Mounties. Dr. McDougall blazed the trail for you too.

MOUNTIE: How so?

CIVIL ENGINEER: First by persuading the Government in the east that a force was needed, and then by visiting every tribe and explaining to them the meaning of British law and justice and the place a police force had in maintaining it. His news was received with joy by all but the whiskey whites. They resented your coming. But, believe me, if Dr. McDougall had not prepared the minds of the Indians the woods would have been full of surprises for the stalwart Royal Mounted Police.

RANCHER: (*Looking out of an imaginary window*) What a great pass this is through the Rockies! I wonder who found it for the railway?

CIVIL ENGINEER: Can you stand another jolt?

RANCHER: Guess I'll have to if I want to know.

CIVIL ENGINEER: Your man, John McDougall. I was with the first bunch of engineers sent out to find a route. We were up against it. The Indians were suspicious. Believe me, we would have starved if it had not been for McDougall. They trusted him and he literally led the way for us and found the trail. Yes, sir, all hats off to the Rev. Dr. John Mc Dougall!

(*Dr. McDougall re-enters and asks the waiter about the book. Waiter goes to fetch it.*)

CIVIL ENGINEER: (*Rising to meet Dr. McDougall*) Dr. Mc Dougall, you don't remeber me. Couldn't be expected to. My name is McIntosh, Ed. McIntosh of C.P.R. construction days.

Dr. MCDOUGALL (*Shaking hands*) Why, man, indeed I do! You and I blazed the trail we are rolling over so luxuriously now! This is perhaps more comfortable, but those were great days.

(*Rancher and Mountie rising when the Civil Engineer did, have been waiting to speak to Dr. McDougall*).

MOUNTIE: Dr. McDougall, I, too, would like to shake. We Mounties have a way of thinking we established law and order in the West, but according to this gentleman it looks as if *you* established *us*. He has

given me much to think about, and if you should be speaking in Vancouver I would like to hear you.

Dr. McDOUGALL: Yes, I am to speak in Wesley Church on Thursday night at 8 o'clock. You will be most welcome. You and the Hudson Bay factors command my warmest respect.

MOUNTIE: I hope we shall always merit it, sir.

Dr. McDOUGALL: (*Turning to the other two men*) You, too, will both be welcome.

RANCHER: I'll be there, sir. This gentleman has given me much to think about. (*Dr. McDougall goes out*).

MOUNTIE: (*To rancher*) Say, Friend, I guess you and I owe some tip to that waiter. Come to think of it, it was he gave us the first tip.

(*Curtain.*)

SUGGESTIONS

The Aim. To gain accurate information regarding the peoples in Canada among whom the United Church has missionary work, that as young people of the church we may understand the conditions, the opportunities and the necessity of the work carried on, and unite in giving our unceasing prayer, our most intelligent service and our liberal support for the promotion and extension of Christ's Kingdom in Canada.

Leadership. In planning for the course of study in Home Missions arrange for the leaders for each meeting. Post a list of the names of these leaders in the room where the Young People's Society meets. The success of each programme depends upon throrough preparation by those taking part.

Do not apologize for asking people to do worthwhile things. A request to undertake a big task is a compliment.

As far as possible have the programmes given by the young people. Leaders cannot be trained if the work is done by outsiders. The more members taking part in preparing a programme the more there are directly interested. Those who cannot serve as leaders may help in many other ways.

Publicity. Appoint an Advertising Committee for the missionary meetings. This committee should send announcements of the meetings to the different organizations of the church; supply the local papers with

announcements, write-ups and reports of each meeting; issue personal or written invitations to the people of the community.

Everyone is interested in the progress of Canada. This may be a point of contact to interest them in the progress of Chirst's Kingdom in Canada.

Men and women leaders in the municipal and provincial affairs of our country need to know the things you are learning in this Home Missions course. Invite them to attend your meetings.

Talk to people you meet about the information you are gaining.

Make your meetings worth while and of interest to as many people as possible.

Work for an audience, and an ever-increasing audience as the months pass.

Information and Literature Committee. Ask members to bring in information and facts clipped from the Sunday school and church papers, from newspapers, magazines, etc. regarding the people and conditions in Canada, also stories regarding Home Missions. These should be sorted by the committee and kept for the use of those taking part in the programmes.

Collect poems regarding Canada suitable for programme recitations.

Information regarding different countries and people may be secured from school geographies and histories.

Announce books of reference regarding the countries and peoples being studied (see lists at beginning of each outline programme).

Organize Missionary Reading compaigns and Dozen Clubs (Instructions sent on application to Young People's Missionary Education Department).

Where no missionary library is available, ask for donations of missionary books listed for reference (see outline programmes) or take up a special collection for the purchase of missionary literature. A few specially interested members should not be expected to pay for books from which all the young people will benefit.

Map Making and Decorations. Appoint a map committee to provide a map of the World, of Europe, and of Canada, to show the countries from which the New Canadians are coming and where they are settling. If there is a vacant wall space of ten or twenty feet in the room where the meetings are held, large sheets of white or light colored paper might be tacked on this and a map of Canada sketched, with the provinces outlined, and the chief rivers, mountains, railways, cities indicated. As the different groups of New Canadians are studied, indicate the location of their settlements in Canada by the use of pins with colored heads, seals, bits of ribbon or silk, or chalk, using a different color for each nationality. The additions made to the map of Canada at each meeting should be of special interest.

Mottoes may be made for wall decoration (see under heading "Canada First" page 208). Display one at the first missionary meeting and add one at each following meeting. In this way the truth of the motto will be more strongly impressed than if all were put up at the

first meeting. Ask members and shut-ins to suggest other suitable mottoes for use.

Pictures of Canadian scenes and homes, from magazines or photographs, may be contributed by members and friends and used for well decoration.

Photographs of missionaries on Home Mission fields, both of pioneer days and the present time, may be pinned up or used in making posters to advertise the meetings.

Flags of different nations, Japanese and Chinese lanterns, miniature Indian tepees with electric light for fires, houses made of beaver board and marked in imitation of logs used in backwoods life, etc., curios and articles from different countries, may all be used to add to the interest and information of the study course.

Programmes. In all our study and planning let us remember that we are endeavoring to establish Christian friendliness and that nothing should be done to offend.

Have a Suggestion Drawer. Ask members to write out and hand in plans and suggestions other than those given here for the promotion and success of the study. Pool your ideas.

When the first eight studies have been covered, arrange a test. Pictures representing various nationalities, clipped from magazines and papers, could be numbered and pinned about the room. Ask the audience to write the names of the nationalities they recognize, on slips of paper provided. Limit the time. Give the

answers according to number and check up to find out who has the largest number correct.

Lantern Slides give graphic pictures of home life, the progress of settlers, and the work that the United Church is carrying on. Use lantern slides to visualize our work.

Public Meetings. Early in the course begin to plan for a public meeting at the end of the study. Plan programme to carry a missionary message to the audience, to arouse missionary interest and ensure missionary giving of life, time and money. Enlist all the young people in the preparation. Arrange in good time for the speakers. Plan to make this public meeting an outstanding event in the church's year. A missionary banquet might be arranged to advantage.

Hold an imaginary "Old Boys and Old Girls" At Home. Have representatives tell of people who have gone out from your community to make homes and do business in new districts and towns. Show the share they have had in Canada's development.

In all speeches, addresses and discussions, care should be taken to present (1) What is being accomplished through missionary work, (2) What the conditions and results would likely be if there were no missions.

Map Making Contest. Arrange for a Map-Making Contest. A prize might be offered to the person making the best map of Canada showing the information gained through this study of Home Missions. These maps should be shown at the public meeting at the end of the course.

Charts and tables of statistics may be made and used to advantage during the study and for display as part of an exhibit.

Prayer. Ask your members to pledge themselves to pray for the success of each meeting. Make prayer a special feature of each programme.

Tell your "shut-ins" about the meetings. Ask them to pray for the meetings and for the leaders.

Put up a list of our Home Missions and missionaries (Order from Young People's Missionary Education, 10c). Arrange a prayer cycle for them and their work.

Contacts. Following each monthly study, ask the members to write news items regarding the work of your church, about the study your Young People are carrying on, about your interest in the work, and asking information desired. All of these are to be handed to an appointed letter writer who will incorporate them in a letter to be sent to the missionary in charge of the work just studied. Assure the missionary of the prayers of your people for his work. When an answer is received from the missionary, if you will send a copy to the Young People's Missionary Education, it will be mimeographed and sent out to many other Young People's Societies. Consult your pastor about publishing such a letter in your local paper.

If there are people of different nationalities connected with your church or living in your community, invite them to the meetings and ask some to take part in the programmes. They will be glad to wear their national

costumes or show articles and pictures distinctive of their homelands.

Ask pioneers and older members of the community to tell of the work of the church in the early days. Many strong churches to-day were at one time missions.

Results. If the missionary enterprise is not really of cost to us in time, money, energy, study, prayer and personal sacrifice, we may be certain that we are not discharging our obligation to it. The blessings of the gospel are not to be had apart from its responsibilities.

The real benefit of the study lies not so much in the amount of information gained nor in the conclusions reached, but in the future application. It is the vision of individual responsibility that each member receives that will count in the progress of the Kingdom in coming years. Our main concern should be the practical working out of our information, as a result of this study course.

Make a list of ministers and missionaries who have gone out from your church and community.

How many ministers have served in your church?

Has your church required more ministers (or missionaries) than it has supplied?

Is Your Church A Paying Investment For The Kingdom?

Immigration Regulations

Canadian Government Agencies are established throughout the larger cities of the British Isles and Canadian doctors visit various centres periodically. A medical certificate issued by one of these doctors is valid for four months from the date of issue. Canadian Government Emigration agents furnish information and give advice to all intending settlers who make application. Settlers is the term applied to all persons going to Canada to reside regardless of the class of travel or occupation. They must be medically examined before sailing.

Non-immigrants are persons returning to Canada after a visit abroad or who are going to Canada on a visit or for some other temporary purpose. They are not called upon to be medically examined before sailing but, unless they are domiciled in Canada, they must be mentally sound and free from any communicable disease. They are examined at the port of arrival.

Women immigration officers, as well as men immigration officers, are stationed at the ports of arrival. Conductresses travel with groups of young women.

Passport regulations of January 31, 1923, require that every immigrant shall be in possession of a valid passport issued in and by the government of the country of which such person is a subject or citizen, such passport to be presented within one year of the date of its issue: provided

1. that this regulation shall not apply to British subjects landing in Canada directly or indirectly from Great

Britain or Ireland, Newfoundland, New Zealand, Australia, Union of South Africa, or the United States of America, nor shall it apply to United States citizens or to farmers, farm laborers or female domestics landing in Canada from the United States.

2. that the passport of any alien immigrant sailing directly or indirectly from the continent of Europe shall carry the visé of a Canadian immigration officer stationed on the continent of Europe.

3. that the passport of any alien immigrant not included in No. 2 of this regulation shall carry the visé of a British diplomatic or consular officer.

Entry is forbidden to those not of sound mind, criminals, prostitutes and beggars, to those likely to become a public charge, to those suffering from any disease likely to prove injurious to public health, to anarchists, conspirators, etc.

An Order In Council of June, 1929, states "from now on continentals from non-preferred countries will not be allowed to come to Canada only under the definite understanding that they are taking up farms."

British immigration is still wide open and the $50 fare applies to all Britishers. Continentals from the preferred countries, such as Germany and the Scandinavian countries, can come if they pay their fare which amounts to about $112. Non-preferred continentals cannot come at all except under the provisions laid down.

Naturalization.

In order to enjoy the privileges of citizenship a settler must become naturalized. In applying to the clerk of

the court in the district in which he lives for a certificate of naturalization, the applicant must show that:

1. He has lived for at least five years in the last eight years in any of His Majesty's dominions, the year immediately preceding the application being entirely spent in Canada. Service under the Crown is treated as equivalent to residence for that purpose;

2. That he has an adequate knowledge of the English or French language and is of good character;

3. That he intends to reside in His Majesty's dominions or to enter the service of the Crown.

A man cannot be naturalized in his own right until after he is twenty-one years of age and single women and widows over twenty-one years of age may apply for naturalization papers.

The Most Urgent Needs Among New Canadians

Rural (Especially in block settlements)

1. More adequate medical treatment and nursing care.
2. Better educational facilities.
3. Good grade teachers sufficiently well-paid to ensure against constant changes.
4. Education along health, sanitation and social hygiene lines.
5. Proper provision for adult education, since a working knowledge of the English language and the principles of Canadian citizenship are essential to the assimilation of newcomers.

6. More churches, more Sunday schools, more community centres.
7. Wholesome recreation for young men and young women.
8. Greater friendliness by native-born Canadians towards the foreign-born.

Urban

1. Better housing conditions.
2. Lower rents.
3. Good-Housekeeping courses, including demonstrations.
4. Classes in Home Nursing and "The Care and Feeding of Children."
5. Assurance of all-year-round work.
6. More recreation centres and supervised playgrounds.
7. More social relations and friendships between all peoples and races.
8. Bible classes in private homes.
9. Pastoral work.

Canada First

Not merely in breadth of expanse and wealth of resources, but in things of the Spirit.

Not merely in natural beauty but also in ideals, principles and character.

Not merely in national prosperity, but in the happiness and contentment of citizens.

Not in splendid isolation but in courageous co-operation.

Not in arrogance and disdain of other people, but in sympathy, love and understanding.

Not in treading again the old worn bloodstained pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which other nations will follow, where wars shall be no more.

Not only in great natural resources, but also in establishing That righteousness which exalteth a nation.

The cement to be used in welding Canada's many peoples into one is good will and friendliness born of mutual respect and confidence between all peoples within our borders.

Assimilation is the incorporating into our national life all peoples within our borders for their own well-being, working side by side for the common advancement, each race contributing something of value, and so, slowly but surely evolving a new people enriched by the diversity of its origin.

PROGRAMMES

These Outline Programmes for the monthly studies are only by way of suggestion. Programmes arranged by your Missionary Committee may perhaps be better adapted to the needs of your Society.

PROGRAMME I

OUR WORK WITH CHINESE IN CANADA

(Based on Chapter I)

References: "Orientals in Canada" by Dr. S. S. Osterhout, cloth $1.00, paper 75 cents. "A Study in Canadian Immigration" by W. G. Smith, pages 156–177, cloth $2.00. "Building the Nation" by W. G. Smith, pages 124–153, cloth 85 cents, paper 60 cents. "China and Her Peoples" by Lena E. Johnston, paper 60 cents. "The Story of China in Canada" by Rev. J. C. Speer (1906), free. *The Pathfinder* for October, 1929. Report of the Woman's Missionary Society, 25 cents. *The Missionary Monthly.* Report of the Board of Home Missions.

Hymns : "All hail the power of Jesus' Name,"
"In the harvest field there is work to do,"

Prayer: That the young people of the United Church may have open minds to perceive and receive the truth regarding the Chinese in Canada; hearts full of sympathy for these Chinese, recognizing them as friends whom God has led to our land for Christian teaching.

Early Chinese Settlers. Why they came? Employment? Beginning of missionary work among them; the necessity and opportunity. Early workers. Tell the story of Mr. Gardiner.

Scripture Reading: Acts 8; 26–38.

Hymn: "Mine eyes have seen the glory of the coming of the Lord,"

Characteristics: Contrast the Chinese with Japanese as desirable settlers.

Expansion of the Work: In Western Canada. In Eastern Canada. Share of the Woman's Missionary Society.

Prayer : For the Chinese Christians in Canada, that they may grow in love and understanding of Christ. That our Chinese ministers may be helped in interpreting and preaching the gospel.

Present Needs and Opportunities.

Hymn: "To God be the glory,"

Closing Prayer: For the Chinese girls and boys being trained in our schools that they may come to know Jesus Christ as their Friend and Saviour.

See other Outline Programmes in "Orientals in Canada".

PROGRAMME II

OUR WORK WITH JAPANESE IN CANADA

(Based on Chapter II)

References: "Orientals in Canada" by Dr. S. S. Osterhout, cloth $1.00, paper 75 cents. "Building the Nation" by W. G. Smith, pages 124–153, cloth 85 cents, paper 60 cents. "A Study in Canadian Immigration" by W. G. Smith, pages 156–165, cloth $2.00. "Japan and her Peoples" by E. M. Hughes (back ground material), paper 60 cents. *United Church Record and Missionary Review* for August, 1929.

Hymns: "Jesus, the name high over all,"
"O Lord and Master of us all,"

Beginning of Japanese Missions in Canada: Use enlargement of map printed on inside of covers of "Orientals in Canada" to show location of the missions. Discuss Japan as Canada's nearest neighbor on the West.

Scripture Reading: Ezek. 46: 1–3, 16–18.

Extension of the Work and Some Notable Converts: Emphasize the earnest evangelism of the Christian Japanese. Their eagerness for education. Their willingness to work in order to accomplish their purpose.

Hymn: "Ten thousand times ten thousand,"

Prayer: For equal earnestness in our Young People's organizations and on the part of those leading in these studies. For the Japanese ministers and workers.

Discuss Canadian immigration regulations regarding Japanese and the problems arising therefrom: Have two or four members take part in this discussion, one side defending the government's policy and the other presenting the side of the Japanese.

Show the Necessity and Opportunity of Special Christian Work among Japanese Women and Children: Tell the

methods employed and the share our Woman's Missionary Society takes in this work.

Hymn : "Soldiers of Christ Arise,"

How May we Canadianize and Christianize the 20,000 Japanese in Canada? Have members give suggestions. These might be written on a blackboard. A conclusion should be reached as to the responsibility your Young People's Society should undertake in this work.

Closing: "Lord of the lands, make Canada Thine own," to be sung softly as a prayer.

Note: See other Outline Programmes in "Orientals in Canada".

PROGRAMME III

OUR WORK WITH THE FRENCH IN CANADA

(*Based on Chapter III*)

References: "Up To The Light" by Dr. Paul Villard, cloth $1.00, paper 75 cents. *United Church Record and Missionary Review* for September and October, 1929. *The Pathfinder* for November, 1929. *The Missionary Monthly*. Report of the Board of Home Missions. Report of the Woman's Missionary Society, 25 cents.

Hymn: "Jesus, Thou joy of loving hearts,"

Prayer: That we may be true to Christ under all conditions, and loyal workers for Christ's kingdom.

Protestantism in the Settlement of Quebec: Discuss religious influences in the early history of Quebec.

Scripture Reading: John 14: 1–15.

The Story of Father Chiniquy: To be told by a good story-teller, emphasizing not the bitterness of opposition but the earnestness of his purpose to tell his people of the new life inspiration he had found in Christ.

Quartette: "O Canada!"

Prayer: For all who suffer wrong in any way. That the work of the Church may be effectual because of the deep spiritual life of our missionaries, workers and members.

Education in our French Residential Schools:
Pointe aux Trembles; French Institute.
Development through the union of these schools.

Hymn: "Whoever receiveth the Crucified One,"

Present Day French Missions of the United Church:
Evangelistic; colportage; journalism; school homes.
Work in Northern Alberta.
Encouragements and discouragements.

Recitation: "I vow to thee, my country—all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no question: the love that stands the test,
That lays upon the altar the dearest and the best;
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know.
We may not count her armies: we may not see her king—
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths are peace." C. Spring-Rice.

Prayer: By several members.

Closing

Note: See other Outline Programmes in "Up to the Light", by Dr. Paul Villard.

PROGRAMME IV

OUR WORK WITH INDIANS IN CANADA.

(Based on Chapter IV)

References : *United Church Record and Missionary Review* for November 1929. *The Pathfinder* for December, 1929. "One Hundred Years of Canadian Methodist Missions" by Mrs. F.C. Stephenson, cloth $1.00, paper 75 cents. "McDougall of Alberta" by Dr. John Maclean, cloth $1.50. "Vanguards of Canada" by Dr. John Maclean, cloth $1.25. Report of Board of Home Missions. *The Missionary Monthly.* Report of Woman's Missionary Society, 25 cents.

Hymn: "Worship the Lord in the beauty of holiness,"

Scripture Reading Isa. 61: 1–4.

Hymn: "Weary souls that wander wide,"

Beginnings of Indian Missions:
Evangelistic—translations of scripture and hymns.

Medical—in British Columbia
Educational—day schools, residential schools.

Solo: "Break Thou the bread of life,"

Developments: The Federal Government's care of the Indian. Missions of the United Church—in Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Quebec.
Educational institutions—Some outstanding students.

Prayer: For Christian Indians. For the boys and girls in Indian schools. For Indians still unreached by the gospel.

Hymn: "Lift up the gospel banner,"

Two Cairns: At Prince Albert and Morley. Tell why erected and for what they stand.

Our Privilege and Responsibility: Regarding the evangelization of the Indian:
How extend the work? What is the responsibility of each United Church member?

Hymn: "Saviour! Thy dying love,"

Closing Prayer:

PROGRAMME V

OUR WORK WITH DOUKHOBORS IN CANADA

(Based on Chapter V)

References : "The Doukhobors in Canada" by Miss Lydia E. Gruchy, 35 cents. "Building the Nation", by W. G. Smith, pages 118–121, cloth 85 cents, paper 60 cents. "A Study in Canadian Immigration," by W.G. Smith, pages 217–225, 348–400, cloth $2.00. *United Church Record and Missionary Review* for December, 1929. *The Pathfinder* for January, 1930. The Report of Home Missions. The Report of The Woman's Missionary Society.

Hymns : "Help us to help each other, Lord,"
"O Lord and Master of us all,"

Prayer: Thanksgiving for the blessings and opportunities that are ours as Canadians and for the privilege of sharing these with others.

The Doukhobors: Who? Where? Characteristics? Show how their religious beliefs are closely entwined with and have affected their history.
(Use a map to show the locations of their colonies in Russia and in Canada).

Recitation: I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness,
I would look up, and laugh, and love, and lift.
H. A. Walter.

Hymn: "O worship the King, all glorious above,"

What is the Christian attitude of Canadians toward the Doukhobor?

Show how the United Church is helping to carry this into effect. Discuss how the work of our church may be extended and strengthened. May the prayers of the young people of our church have any direct effect and how?

Scripture Reading: Romans 2:17–29.

What special contributions would Christian Doukhobors make to our church?

Hymn: "We plough the fields and scatter,"

Prayer: For more workers to serve among the Doukhobors. For the Doukhobors who have become Christians. That the young people among the Doukhobors may find in Christ their great Leader.

Closing: "Lord of the lands, make Canada Thine own".

PROGRAMME VI

OUR WORK WITH FINNS IN CANADA

(Based on Chapter VI)

References : "The Finns in Canada" by Rev. A. I. Heinonen, B.A., cloth $1.00, paper 75 cents. "Building the Nation" by W. G. Smith, page 71, cloth 85 cents, paper 60 cents. "A Study in Canadian Immigration" by W. G. Smith, pages 215–16, 348–400, cloth $2.00. *The United Church Record and Missionary Review* for January, 1930. *The Pathfinder* for February, 1930.

Hymns: "Oh what shall I do my Saviour to praise!"
"Dear to the heart of the Shepherd,"

Prayer: For a spirit of sympathy and mutual understanding on the part of Canadians and Finns.

Canada vs Finland: Use a map to show the locations of the countries, and the physical features. Discuss relative advantages of population, climate, soil, products, manufacturies, transportation, business, religions.

Hymn: "Forth in Thy name, O Lord, I go,"

Contribution of the Finns to Canada and Canada's Contribution to the Finns. Show what these are, how they are helpful or harmful, and how conditions may be improved.

Scripture Reading: Ezra 1:1–6.

The Work of the United Church: Its Needs and Possibilities. Discuss these and the necessity of development.

Hymn: "Fight the good fight with all thy might,"

Prayer.

PROGRAMME VII

OUR WORK WITH UKRAINIANS IN CANADA

(Based on Chapter VII)

References : "An Adventure in Friendship: The Story of the Teulon Mission" by Dr. A. J. Hunter, cloth 75 cents, paper 50 cents. "Building the Nation" by W. G. Smith, pages 107–118, cloth 85 cents, paper 60 cents. "A Study in Canadian Immigration" by W. G. Smith, pages 209–214, 348–400, cloth $2.00.

The United Church Record and Missionary Review for February, 1930. *The Pathfinder* for March, 1930. Report of the Board of Home Missions. Report of the Woman's Missionary Society, 25 cents.

Hymn: "Judge eternal, throned in splendor,"

Scripture Reading: Isa. 60:1–12.

Ukrainian Settlements in Canada: Use a map to show the location of countries in Europe from which Ukrainians come, and the districts in Canada where they have settled. Discuss why so many are found in Western Canada.

Prayer: For Ukrainians in Canada, especially those who have become Christians, and for the missionaries working among them.

Type of Settler: Show how the Ukrainian is desirable or undesirable as a settler. How is the national life of Canada likely to be affected if Ukrainians are not influenced by Christian teaching?

Hymn: "Thou didst leave Thy throne,"

Show the part of the United Church in developing Canadian Citizens among the Ukrainians:

Through contacts; through education; through religious teaching.

Prayer: That Canada's ideals of Christian citizenship may be rightly interpreted and taught to Ukrainians. That the young people of the United Church may be truly Christian in friendship and service to the Ukrainians.

An Ideal Canadian: Announce this subject at a previous meeting and ask the members to bring their "ideal" written out or come prepared to state it briefly. The points may be written on a blackboard by the leader, or judges appointed to select the best written descriptions.

Hymn: "Joy to the world! The Lord is come,"

Closing.

PROGRAMME VIII

OUR WORK WITH ITALIANS IN CANADA

(Based on Chapter VIII)

References : "A Study in Canadian Immigration" by W. G. Smith, pages 193–199, 348–400, cloth $2.00. "Building the Nation" by W. G. Smith, pages 68–71. "Sons of Italy", by A. Mangano, cloth 85 cents, paper 60 cents. "The Italians in America" by P. M. Rose, cloth $1.00. *The United Church Record and Missionary Review* for March, 1930. *The Pathfinder* for April, 1930. *The Missionary Monthly.* Report of the Woman's Missionary Society, 25 cents. Report of the Board of Home Missions.

Hymn: "O God, our help in ages past,"

Prayer: That justice and righteousness may prevail in our land, for all peoples. That the young people of our church may feel their responsibility for missions among the Italians.

Persons and products helping to make Italy famous. Contrast these with conditions regarding progress.

Scripture Reading: Luke 9:10–17.

Hymn: "Light of the world, faint were our weary feet,"

Difficulties and problems facing Italian Immigrants. What characteristics help them in working these out?

Prayer:

How the United Church serves the Italians. In discussing the phases of work carried on, show how these help in developing better Canadian citizens among the Italians.

Hymn: "O happy day that fixed my choice,"

Closing.

PROGRAMME IX

OUR WORK AMONG ANGLO-SAXONS IN RURAL CANADA

(Based on Chapter IX)

References : "Building the Nation" by W. G. Smith, cloth 85 cents, paper 60 cents. "A Study in Canadian Immigration" by W. G. Smith, cloth $2.00. "Thirty Years in the Canadian Northwest" by Dr. James Woodsworth, cloth $1.50. The Presbyterian Church in Canada" by Prof. J. T. McNeill, cloth $1.00, paper 75 cents. *United Church Record and Missionary Review* for April 1930. *The Pathinder* for May, 1930. Report of the Board of Home Missions. Report of the Department of Evangelism and Social service.

Hymn: "From ocean unto ocean,"

Anglo-Saxon Rural Settlements: Use a map of Canada in connection with a talk on rural settlements by Anglo-Saxons and the cause of changing populations. Discuss the possibilities of broadcasting services. Would it be a wise expenditure of missionary money to install a radio at a central point for such people?

Prayer: For people in isolated districts who are deprived of the help and inspiration of religious services.

Special Music: "In the cross of Christ I glory,"

Needs and opportunities of Missionary Work in Rural Canada: Tell how the United Church recognized the need and the plans for carrying on missionary work by appointing missionaries, students as summer supplies, and special missionaries over extended areas.

Hymn: "There are lonely hearts to cherish,"

Some Pioneers in Rural Work: Show how these men laid foundations for church and state; how the work has developed—make list of home missions in each conference. Discuss our obligation to pioneers of to-day.

Prayer: For our missionaries facing special difficulties. For the members of our Board of Home Missions and for the missionary superintendents that they may plan wisely and well for the promotion of this work.

How Justify Missions to Anglo-Saxons in Rural Canada? Members may be asked to give their views. Then the leader must be ready to show the influence of rural missions on the people of Canada and in the work of our church.

Hymn: "Help us to help each other, Lord,"

Closing.

PROGRAMME X

OUR WORK ON THE SEACOASTS IN CANADA

(Based on Chapter X)

References : "In Great Waters" by G. C. F. Pringle, cloth $1.00, paper 75 cents. "A Methodist Missionary in Labrador" by Rev. A. Young, cloth $1.00. *United Church Record and Missionary Review* for May, 1930. *The Pathfinder* for June, 1930. Annual Report of the Board of Home Missions.

Hymn: "Rejoice, the Lord is King,"

Scripture Reading: Mark 4:1–20.
Job 38:1, 24–41.

Prayer: For the people living in lonely places; for the missionaries working among them.

Quartette: "Let the lower lights be burning,"

The Missionary Fields: Using a map, show the districts served by the different missionaries and give the names of the present missionaries.

How the *Glad Tidings* was built: Impersonate Thomas Crosby and William Oliver and in dialogue form discuss the need of a steamboat and the building of the Glad Tidings.

Duet: "Far out on the desolate billow,"

The Settlers and the Missionaries: Describe the different types. The isolation and loneliness in which many of them live. The need of helping them, and their children growing up in such surroundings.

Prayer:

Yarn Telling. Yarns may be taken from "In Great Waters" and told by members representing the missionaries. (*Ask members to write on slips of paper handed out, the name of the person telling a "yarn" most effectively, the decision to be based on the manner of telling as well as on the "yarn" itself*).

How May We Help our Marine Missionaries? The discussion should result in your Society undertaking something definite.

Hymn: "Jesus, Saviour, pilot me,"

Prayer and Thanksgiving.

See other Outline Programmes in "In Great Waters" by G. C. F. Pringle.

PROGRAMME XI

OUR WORK IN THE CITIES OF CANADA

(Based on Chapter XI)

References : *United Church Record and Missionary Review* for June, 1930. *The Pathfinder* for July, 1930. Report of the Department of Evangelism and Social Service. The Report of the Board of Home Missions.

Hymn: "The fathers built the city",

Prayer: That leaders in city affairs may realize their responsibility to deal sympathetically and justly with all classes of citizens; that church members may realize their obligation to elect to office men of high moral character.

The development of a city; Show how this takes place and the effect on church life necessitating the undertaking of different types of missions.

Hymn: "Where cross the crowded ways of life,"

The place of United Church missions in cities: In this discussion show the part the rural church has in the work because of the people who move from the country to the city.

Prayer: For the poor and needy of our cities. For those who suffer through lack of work. For the tempted and the fallen. That those who desire to do right, may be led to know Jesus Christ.

Lines of Missionary Work:

New churches.
With children and boys and girls through regularly organized services, camps, Daily Vacation Bible schools, etc.
With adults.
In Redemptive homes.
In hospital visiting.

Scripture Reading: Rev. 21: 1–7.

Hymn: "King of the city splendid,"

Closing prayer.

PROGRAMME XII

OUR MEDICAL MISSIONARY WORK IN CANADA

(Based on Chapter XII)

References : "Medical Missions of the United Church" by Mrs. Kipp. (Ready early in 1930). "One Hundred Years of Canadian Methodist Missions" by Mrs. F. C. Stephenson, cloth

$1.00, paper 75 cents. "An Adventure in Friendship: The Story of Teulon Mission" by Dr. A. J. Hunter, cloth $1.00, paper 75 cents. United Church Record and Missionary Review for July, 1930. Report of the Woman's Missionary Society, 25 cents. Mimeographed letter from Dr. Archer of Lamont, 5 cents.

Hymns: "Art thou weary, art thou languid,"
"Breathe on me, breath of God,"

Prayer: For the sick in our land, especially those who suffer for lack of medical care. For our missionary doctors and nurses.

The location of our Medical Missionary Work: Use a map of Canada to show where our twenty-four hospitals and nursing homes are located. Tell the story of the beginning of medical missions in Canada, and the extent to which they have developed in British Columbia.

Scripture Reading: Mark 1:29–45.

The Missionary Hospital as an Evangelizing Agency: Explain the attitude of many New Canadians towards doctors and hospitals. What special qualifications does a missionary doctor or nurse require? How can a busy hospital staff preach Christ?

Hymn: "Forth in Thy name, O Lord, I go,"

Medical Work under Our Woman's Missionary Society: Indicate on the map the hospitals and nursing homes under the direction of our Woman's Missionary Society. Show the special work these accomplish.

Solo or Quartette: "I gave my life for thee,"

Government Cooperation in Medical Work: How? Among the Indians? In other Missionary hospitals? Why Christian doctors and nurses in government institutions?

Hymn: "O Master, let me walk with Thee,"

Closing prayer.

RECOMMENDED BOOKS

	Cloth	Paper
ORIENTALS IN CANADA : The story of missions among the Japanese, Chinese and Hindus in Canada, by the Rev. S. S. Osterhout, Ph.D., D.D.....	$1.00	$ .75
UP TO THE LIGHT : The story of French Protestantism in Canada, by the Rev. Paul Villard, M.D., D.D.....	$1.00	.75
IN GREAT WATERS : The story of the United Church Marine Missions, by the Rev. Geo. C. F. Pringle.....	$1.00	.75
A FRIENDLY ADVENTURE : The story of The Teulon mission, Manitoba, by Dr. A. J. Hunter.....	$1.00	.75
FINNISH FRIENDS IN CANADA : The story of Finnish life in Finland and Canada, by the Rev. A. I. Heinonen.....	$1.00	.75
MCDOUGALL OF ALBERTA : The story of John McDougall's life, by the Rev. John Maclean, D.D.....	$1.00	.75
THE DOUKHOBORS : The story of the Doukhobors in Russia and in Canada, by Miss Lydia E. Gruchy.....		.30
ONE HUNDRED YEARS OF CANADIAN Methodist Missions, by Mrs. F. C. Stephenson.....	$1.00	.75

For other books, Lantern slides, lectures, maps and other helps, address :

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